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POETRY.

MIDNIGHT MUSIC.

BY MRS. L. H. SIGOURNEY.

"The Rev. Mr. GEORGE HERBERT, in one of his walks to Salisbury, to join a musical society, saw a poor man, with a poorer horse, that had fallen under his load. Putting off his canonical coat, he helped him to unload, and afterwards to load his horse. The poor man blessed him for it, and he blessed the poor man. And so like was he to the good Samaritan, that he gave him money to refresh both himself and his horse, at the same time admonishing him, that 'if he loved himself, he should be merciful to his beast.'

So, leaving the poor man, and coming unto his musical friends at Salisbury, they began to wonder, that Mr. George Herbert, who used always to be so trim and clean, should come into that company so soiled and discomposed; but he told them the reason, and one of them said to him, 'he had disparaged himself by so mean an employment,' his answer was, that 'the thought of what he had done would prove *music to him at midnight*, and that the omission of it would have made discord in his conscience, whenever he should pass by that place.' 'For if,' said he, 'I am bound to *pray* for all who are in distress, I am surely bound, as far as it is in my power, to *practise* what I pray for. And though I do not wish for the occasion every day, yet, let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or showing mercy; and I bless GOD for this opportunity. So now, let us tune our instruments.'"

What maketh music, when the bird
Doth hush its merry lay,
And the sweet spirit of the flowers
Hath sigh'd itself away?
What maketh music, when the frost
Doth chain the murmuring rill,
And every song that summer woke,
In winter's trance is still?

What maketh music, when the winds
To hoarse encounter rise,
When Ocean strikes his thunder-gong,
And the rent cloud replies?
When no adventurous planet dares
The midnight arch to deck,
And in its startling dream the babe
Doth clasp its mother's neck?

But when the fiercer storms of life
Do o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasured long and deep,
When loud the threatening passions roar,
Like lions in their den,
And vengeful tempests lash the shore,—
What maketh music then?

The deed to humble Virtue born,
Which nursing memory taught
To shun the boastful world's applause,
And love the lowly thought,—
This builds a cell within the heart,
Amid the weeds of care,
And turning high its heaven-strung harp,
Doth make sweet music there.

From the London Quarterly Review.

TRACTS FOR THE TIMES.

Regarded merely as literature, these publications possess a high interest, as coming from the University of Oxford. They are indeed the production of a few individuals, and have no claim to any sanction from the University itself. But they are the natural produce of its institutions, and indicate, like a float on the water, the setting and force of the current of its studies. In this point of view, without any reference to the opinions which they contain, they exhibit a return, and a very vigorous return, to sound principles of education. Every one will allow, that if a century back the University was comparatively torpid, yet the last fifty years have seen a great revival of activity. But its first movements, as generally happens in such cases, were irregular and even mischievous. Original thinking was the object professed. Clever men, too indolent or too conceited to inquire what other men had written before them, sat down to think out subjects by themselves, and what was still worse, threw out their thoughts as they came uppermost, with a *boast* that no authority had been consulted, and just as hastily as if the welfare of the world depended on the publication of some crude fancy.

By this class of writers the Greek philosophers and our own deep school of Platonism in Cudworth, Smith, Berkeley, Norris, and More, were set aside as mystics; and Locke, the man who, of all others, has done most to corrupt our ethics, unsettle our politics, and debase our metaphysics, was recommended with Paley and certain Scotch writers, as offering to young minds an easy and intelligible doctrine. As they had no supply of facts from experience and research, and the same indolence which would not read could not think, except very superficially, a kind of captious logic was the only field left for the exercise of ingenuity; and words, not things, formed the main end of their inquiries. In history nothing was attempted, because the very highest powers of originality cannot invent dates and facts. Or, if the subject was touched on, some novel German theory, half understood and uninvestigated, was seized on and put forward in a new dress. Of poetry (it is a remarkable fact, strongly indicating the poverty and shallowness of the prevailing principles) there was absolutely nothing. And in theology, to speak of the Fathers was to recall an antediluvian dream. Each man took his Bible, theorized on a text, discerned some new internal evidence, which was evidence perhaps to no one but himself, or offered to simplify a mystery by some rationalistic process, which ended in the unconscious revival of an exploded heresy.

Without any wish to depreciate the talents and personal worth of this school of writers, it is evident that such habits of mind, indulged in the presence of young men, must do harm. They strengthened, and, perhaps, in a great measure, originated the worst errors against which we are now struggling throughout the country. Men were sent out from the seat of their education with the belief that they were to think, not read, judge rather than learn, look to their own opinions for truth, instead of some permanent external standard, and pursue it indolently in their easy chairs, as if any real wisdom or goodness could be reached without toil. And the effects we now see before us.

Happily another school has succeeded of a different kind. One of the most prominent characteristics of the new publications from Oxford is, that they are really learned. They exhibit, indeed, far more depth and originality of thought, and far more of logical power and acuteness, than any writing of the former class;—but there has been added to this as a principle, that 'individual speculation is not to be substituted for solid learning.' And it is satisfactory to those who wish to see the English literature placed on a par with those monuments of labor and research which have been raised in Germany and by the Benedictine writers, that a commencement should have been made in this century, and made in the proper place—the University of Oxford. Already translations of the principal works of the Fathers have been undertaken, with a new edition of the original text. A translation of the epistles of ancient ecclesiastical writers, as the best basis of a sound church history, has also been planned; and such a general interest in the subject has been thus revived, that the demand for ancient theology in England, coupled with a recent demand in America and other countries, not unconnected with similar circumstances, has entirely exhausted the market.

It is to be hoped that this restored theology will not be allowed, either in the University or elsewhere, to supersede the other sciences, and classical literature. The latter, indeed, it can scarcely dispense with; but the former are in danger of being neglected for a study so much more elevated and inspiriting. Of physical sciences especially, it should be remembered, that, having very little root in themselves, they require occasional encouragement; and that, however humble in their sphere, they may be made very useful servants, when kept in their proper subordination: 'Principatum non habent, ancillari debent.' They are a part, though an inferior part, of the empire of human knowledge, and as such are not to lie unoccupied, but to be seized on and Christianized, like the rest.

With this precaution, there is every reason to be pleased with the new impulse given to theological studies. In themselves, apart from all higher considerations, they will give men greater depth and solidity of mind; and accustom them, in all their speculations, to the same careful and serious habit of inquiry, which they are obliged to practise when treading on holy ground. They hold out a hope, also, of restoring a deep philosophy, without which a deep theology can scarcely be maintained, and a nation must soon sink down into a general meanness of thought and action. The more, also, men are brought into contact with past ages, and especially with the treasures of mind accumulated in the ancient theology, the more they will become modest and active and firm: modest, from a reverential feeling towards their ancestors; active, from emulation; and firm, from being supported by authority. It was a wise remark of Niebuhr, that the French would scarcely become a great nation until their studies were closely connected with the history of past ages, and they had learned 'to consider themselves more as but one link in the great chain of nations.' And how much of our own national greatness has been lost, both morally and politically, by losing sight of our relation to the past, we know from the experience of the present. As to the position of the Church, its whole safety necessarily depends (humanly speaking) upon its learning; and its chief danger lies in the individual ingenuity of its teachers. And if, politically (that we may take this low ground also,) the Church is to be maintained as the very ark of the constitution, its learning must be maintained likewise; and men must acquiesce patiently, though with the learning there rises up a somewhat more stubborn and untractable adherence to principles than is always convenient for political partisanship.

In addition to the learning of the Oxford publications, there is something very pleasing and striking in their general tone. Not that they are, for the most part, remarkable as compositions: for the style, particularly of Dr. Pusey, is at times harsh and perplexed, as if formed by an early acquaintance with German writings; and in some, mostly of the early tracts, the attempt to be clear and familiar, when the thoughts are deep, has produced a stiffness and primness, singularly contrasted with the ease and vigor with which the language flows when a natural warmth of feeling is readmitted to it.

But there is—what is so rare in the present day—an absence of self; a straightforward, earnest-minded endeavor to communicate information and suggest thoughts, which are evidently felt to be of vital importance—which are not to conciliate favor to the teachers or to excite admiration, but to do good; and this, not upon a principle of expediency and calculation, as if the duty was to be measured by its results, but as a message which the messenger is bound to deliver, whether men will hear or whether they will forbear—a message which has its own destiny to speed it—which sooner or later will find its own—which will work its own way, defend its own cause, fulfil its own end, by a living instinct of truth, whether other minds embrace it or not. Probably much of the influence of these writings has been derived from this right—but unhappily, in the present day, this novel—mode of addressing readers on religious subjects.

There is, indeed, a result, very common when men of retired and contemplative habits thus resolutely follow out their own views, without reference to the world around them: they must often see what men in the world do not see, and state what is startling; and then they are called imprudent and incautious. Now, that we are startled by opinions is no test either of truth itself, or of the prudence with which it is exhibited. There may exist a deep disease, requiring a strong medicine; and a strong medicine in a weak body must cause a great shock. Thus, if an age has waded far into disorder, insubordination, low materialistic views, rationalism, neglect of forms, indolence, and self-indulgence, they must be roused by setting before them principles of order and discipline; high theories, which will be called mysticism; the law of faith; the value of externals; self-denial, energy, and patience. And this cannot be done without a shock; and the violence of the shock proves, not the incautiousness of the process, but the necessity of its application. Incautious it will be, if these new principles are put forth *alone*, without reminding men that they are not to absorb them in turn—without balancing them by their counteracting tendencies; but with this, it must be confessed, after candid examination, the writers of the tracts are rarely, if ever, to be charged. If they have attacked ultra-Protestantism, on the one hand, they have struck Romanism with the other. If they have recalled man's thoughts to works, they have not trenched on justification by faith. If they have insisted upon forms, they have endeavored to spiritualize them all. If they have elevated the office of the clergy, they have laid on them an increased weight of moral responsibility. If they have raised the Church before men's eyes, they have taught them to look through always, and see in it Him who is its Head. Self-examination is enforced, but self-consciousness deprecated. Respect for tradition revived, but veneration for the Scriptures revived too. While men are carried back to the study and imitation of antiquity, they are reminded, also, of their allegiance to the Church into which they were born. Rationalism is condemned, but reason not stigmatized. The study of the Fathers is urged, but the extent of their testimony restricted. Mortification of self is imposed, but superstitious asceticism checked. The privileges of baptism are magnified, yet so as to enhance the necessity of practical holiness. The defects of the Reformation are pointed out, but this is coupled with a grateful acknowledgment of the blessings of which GOD made it the source. And many other instances might be added. If they are not insensible to departures in our own liturgy from the primitive models, they state broadly that we must cherish what we possess, and 'that there cannot be real alterations without a schism.' If the principle of the Apostolic Succession compels them to draw a broad distinction between the Church and sectarians, they speak of them, particularly of Presbyterians, with kindness, and most distinctly, in numberless passages, disclaim all uncharitable conclusions, inconsistent with the just sense of individual worth and piety, and the untoward circumstances of former times, under which existing arrangements took place. If obedience to the king is revived, it is not stated nakedly, as in Filmer's and other treatises, but is coupled with its own preservative against extravagance—the principle of faith in GOD and obedience to His appointment, 'whose authority he hath.' And if the system of mystical interpretation is applied to the Bible, there is no sacrifice of the letter, but rather a more strict adherence to it.

These instances may be sufficient: and if these writers are to be fairly criticized, and especially if the panic-fear which prevails of rash innovation is to be allayed, attention must be given to this their ordinary mode of stating truth. Nothing can be more unlike than this to rashness or party-spirit, or is a fairer test of their intentions and good judgment.

One more remark must be made on the general tone of these writers. Their discussions are polemical, and directed against errors, grievous in themselves, and which evidently shock their feelings as well as their belief. But even their opponents acknowledge that they have written throughout as Christians should write, abstaining from bitterness and invective, and from censures on individuals, and with a deep humility and reverence—becoming men who feel that, even in disputing with men, they are disputing about holy things, and in the presence of holy beings.

This is the more remarkable, because they have for a long time been made the object of violent attacks. Even in the University of Oxford, where, personally, they are deeply respected, they are, we believe, sometimes regarded with a certain degree of suspicion and alarm, peculiarly painful to earnest-minded men. We do not quarrel with this hesitation to adopt seemingly new views, in a place like Oxford, or, indeed, any where—quite the contrary; and yet, it naturally would provoke irritation. But out of Oxford there has been a violence of opposition far more easy to bear with patience, but far more distressing and offensive to mere spectators. The most idle tales have been circulated, publicly and privately; in journals of all classes; in Scotland, where it was found impossible to give a public dinner without denouncing Dr. Pusey and Mr. Newman as enemies of the Church of England; and in Ireland, where it is understood that the clergy with a national vehemence are anxious to rise, *en masse*, against them; though it is acknowledged that scarcely a single tract has ever found its way into the country.

Within the Church of England the greatest opposition has arisen from a class of religionists who avowedly take their views from garbled extracts in a party paper, and even venture to confess, in the midst of their censures, that they have never read the works themselves, and do not intend to read them for fear of contamination. Even bodies of clergy have been found to join in the same clamor, with the same ignorance. Not very long since, the clergy of a whole district in the west of England met—and resolved unhesitatingly to enter a protest against the Oxford Tracts. The protest was on the point of being made, when some one suggested that it might be better to read them first; and, as it was found that this preliminary step had been universally omitted, the society resolved itself into sections to read what they had determined to condemn, and the protest was postponed till the following meeting. We give this as a fact, and as a specimen how little we can trust the real temper of even an age which boasts so much of its gentle, tolerant, equitable, and enlightened dealings, especially with theological opponents.

These calumnies, also, have been reiterated and believed in the face of the most positive denials from the parties accused, from disinterested bystanders, and even from the bishop of the diocese. Men are called Papists who are writing against Popery, with infinitely more of learning and of zeal than perhaps any of their contemporaries; traitors to the Church of England, when their time, talents, and money, are devoted to support it; violators of the rubric, when they are enforcing its authority; theorists and inventors of novelties, in the same page which stigmatizes them as bigots to antiquity and authority; upholders of human tradition, while they are blessing GOD that the Church rests on no human names, but on the inspiration of the apostles; and founders of a party, when their avowed object is to merge all parties in the Catholic Church. And, after all, there is no party in existence; since, with the exception of three or four friends, other writers in the same cause are evidently independent asserters of their own personal views.

Certainly, to lookers on, there is something very suspicious in these ambidexter attacks. Either the Oxford writers are little short of lunatics, or such charges are not far from libels. And in this dilemma, we should be inclined to take refuge with another class of critics, composed both of Papists and ultra-Protestants, who *have* condescended to read what they condemn, and finding the works contain neither Popery nor ultra-Protestantism, but protests against each, and protests urged with a learning and a piety which it is impossible not to respect, have fallen in their perplexity upon the hypothesis, that so much goodness, coupled, as they each suppose, with so much error, can be nothing else but the prophesied appearance of "the Mystery of Iniquity." All this idle violence is very sad.

From the British Critic.

INTERNAL DECORATIONS OF ENGLISH CHURCHES.

The incidental notices preserved of the earliest constructed churches in this country are of a description too general to give us much insight as to the kind of structure used by the converted Britons to worship in. We collect, however, that the British Christians possessed edifices exclusively set apart as churches prior to the Dioclesian persecution; that they were then generally razed to the ground, and afterwards reconstructed; and allusion is made by St. Chrysostom to the churches and altars, which were in his time existing in the British islands. But of these primitive structures, or of any antecedent to the arrival of Augustine, we have now no apparent vestiges.

During the seventh and eighth centuries a number of monasteries and churches were erected in Britain, and we are able to trace the original foundation and endowment of many such by existing records, but these were almost all reduced to ruin by the Danes, who in their predatory incursions during the ninth and tenth centuries, "every where," as the Saxon chronicle informs us, "plundered and burnt as their custom is." Of these early structures, chiefly from those causes, we have not one remaining entire; the vestiges indeed of Anglo-Saxon architecture, even in detail, are altogether so few as to render the very study a matter difficult of acquisition; nor is much light thrown upon the subject by the illuminated manuscripts of that period. But from the portions still remaining of Saxon churches we collect that the general plan did not deviate from the plan of those built subsequently, though to the latter were annexed additional buildings for chantry and sepulchral chapels, none of which we find in the churches of the Anglo-Saxon era. The disposition of the bell-tower at the west end, or between the chancel and the nave, and the separation of the chancel from the nave by an arch was general, sometimes they had also lateral aisles, the plan of the Roman Basilica being kept in view. But we in vain attempt to carry our investigations to actual remains of ecclesiastical structures of higher antiquity than the seventh century; for the church of St. Martin's at Canterbury is not the old Roman church which Bede speaks of as existing when Augustine came into Britain, and which it is still reputed to be by many, but is a structure of the thirteenth century, though it is probable that the materials of the original church were worked up in the masonry on its reconstruction, the walls being still composed in part of Roman bricks. Neither is the ruinous church standing within the precincts of the castle at Dover a Roman or British structure, although some have asserted it is such. That it is of early Saxon antiquity we have little doubt, but it is devoid of that peculiarity of construction possessed by the so-called pharos or polygonal tower close by, which is really of Roman workmanship, though the outer casing of flint and stone is comparatively modern; and the utmost that can be said of the church is, that it is an Anglo-Saxon imitation of Roman work, we mean those portions of the original structure which can be traced amidst the repeated alterations which have been effected in successive ages.

But though we have never met with any ecclesiastical structure of the Anglo-Saxon era in so perfect a state as to afford actual evidence of the mode of internal decoration then observed, the Saxon writers clearly intimate that they were embellished according to the then prevailing taste. The church of Hexham, founded by Wilfred towards the close of the seventh century, is described as having been ornamented with bas-reliefs and paintings; and the walls of the church of Monkswearmouth, founded at nearly the same period, are stated to have been covered with imagery, representing the beasts in the vision of the apocalypse, the virgin, apostles, and saints. Nor was the practice of internal decoration, which we may trace to the early use of embellishing the walls of the churches at Rome with figures in painting and mosaic work, considered as a matter of choice, since by the Synod of Calcuith, held A. D. 816, every bishop on dedicating a church was required to see that on the wall of the church, or on a tablet to be suspended in the church, there should be painted a representation of the saint to whom the church was dedicated. And so much even in the seventh century did the founders of the principal churches in this island devote their attention to ornamental detail, however rude, that they employed continental artists and workmen to superintend, build, and adorn such churches for them, the natives, amidst the many Roman structures and remains of sculpture with which this country must then have abounded, being equally unskilled in the principles of constructive masonry and decorative art. The mode of manufacturing glass for glazing the windows of churches was at this period introduced into this country by Biscopius. This was an art which appears, like many others, to have been lost after the abandonment of this country by the Romans, for that they were well acquainted with it is evident, not only from the numerous vases of that material found with their sepulchral deposites, but also from fragments of flat window-glass of a greenish hue found on the sites of villas and other places they formerly occupied, with other relics of Roman manufacture. But with respect to articles of a moveable kind we find that Augustine provided for those churches under his control, altar furniture and vessels for the celebration of the eucharistic rite, and also vestments for the officiating clergy, the latter being of the same description, though of a fashion somewhat varying, as those in use down to the change in the sixteenth century. These were sent to him by Gregory the Great from Rome, which pontiff likewise furnished him with ornaments, though of what precise nature we are ignorant, wherewith to embellish his churches. Amongst gifts made to Saxon churches we find enumerated, altar coverings, chalices, and patens both of gold and of silver gilt, thuribles, candlesticks, crosses, and bells. In the illuminated Saxon manuscripts the altar is represented covered with a cloth or veil, and with a plain cross upon it.

The actual remnants of some Saxon vestments, not of later workmanship certainly than the tenth century, of an ancient stole, a maniple and other robes, embroidered with figures and foliage, and not long ago discovered, when the remains of St. Cuthbert were exhumed at Durham, convey a clear idea of the art of design then practised, the figures being draped after the manner of some of those represented in early mosaic work at Rome; a gold pectoral cross, a comb, and fragments of a portable silver altar, all of the Anglo-Saxon era, were also at the same time brought to light.

After the Norman invasion we became better practically acquainted from existing remains with the appearance churches then presented; the Norman style of architecture, at first heavy and plain in construction, underwent a gradual change, and towards the close of the twelfth century we find it exhibiting in its principal features much of the comparative lightness of the style which prevailed in the succeeding century. Besides designing numerous ornamental mouldings, combinations of mere arbitrary forms, the Normans were fond to excess of small imagery in bas-relief. In English sculpture these works are the firstlings of art, for we have lost the intermediate or connecting links, such as they were, between the sculptures of the Normans and those of former Roman designs, displayed on the altars of that people which have been discovered in Britain: with these bas reliefs the Normans ornamented the tympanums or semicircular lintels which occur in the heads of their portals; with such their fonts were covered, and not unfrequently the capitals of their piers and shafts. These sculptures, though rudely designed and executed in very low relief, are often elaborate, frequently of a symbolical, sometimes perhaps inexplicable meaning. We find scriptural facts, the signs of the zodiac, and legendary stories thus brought before our eyes, together with chimeras, griffins, and other imaginary combinations, forms both monstrous and grotesque, into the meaning of which we do not pretend to dive. Over a door-way, Thurley Church, Bedfordshire, we have sculptured in relief the temptation of our first parents; and over a Norman portal at Elston Church, in the same county, we have the figure of our Saviour circumscribed by that mystical figure of an oval, or in this particular instance, rather of an egg-shaped form, the *vesica piscis*; and the sculptured figure of our Saviour over this and other Norman portals, represented in a particular attitude, that of sitting, with the right hand upraised in the act of benediction, was thus placed in allusion to the divine saying in the Gospel, "I am the door," &c. But we nowhere see over Norman portals the figure of the Virgin Mary with the infant CHRIST, though in the fifteenth century such a sculptured representation over the entrance into our churches was very common. The figure of a fish, whence the form *vesica piscis* originated, was one of the most ancient of the Christian symbols, emblematically significant of the word ιχθυς, which contained the initial letters of the name and titles of our Saviour. The symbolic representation of a fish we find sculptured on some of the sarcophagi of the early Christians discovered in the catacombs at Rome; but the actual figure of the fish afterwards gave place to an oval-shaped compartment, pointed at both extremities, bearing the same mystical signification as the fish itself and formed by two circles intersecting each other in the centre. This was the most common symbol used in the middle ages, and thus delineated it abounds in Anglo-Saxon illuminated manuscripts. It is of frequent occurrence in that splendid and elaborate work of Anglo-Saxon art, the illuminated Benedictional of St. Æthelwold, circumscribing the figure of our LORD, as represented at his baptism, at his appearance to St. Thomas, at his ascension, and at the last judgment; we perceive it also in the illuminations to the manuscript of Cædmon's metrical paraphrase, preserved in the Bodleian, and in another manuscript of the tenth century, in the Harleian collection, in which the figure of the Virgin at the assumption is thus surrounded. The curious piece of sculpture in the church of Sanford, near Oxford, of a much later age than the manuscripts referred to, is an elaborate representation of the assumption, in which this mystical form is clearly developed. The fish, however, still continued in some instances to be depicted: it is sculptured at Stoneleigh church, Warwickshire, on the lintel of a round-headed door-way of the twelfth century; and in some recent excavations at Droitwich ancient encaustic church tiles of the thirteenth century were found, on which appeared the figure of a fish, inclosed within this oval form. Every where we meet with it during the middle ages, in religious sculptures, in painted glass, on encaustic tiles, and on seals, and in the latter, that is in those of many of the ecclesiastical courts, the form is yet retained. Even with respect to the origin of the pointed arch, that *vexata quæstio* of antiquaries, with what degree of probability may it not be attributed to this mystical form? it is indeed in this symbolical figure that we see the outline of the pointed arch plainly developed at least a century and a half before the appearance of it in architectonic form. And in that age full of mystical significations, the twelfth century, when every part of a church was symbolized, it appears nothing strange if this typical form should have had its weight towards originating and determining the adoption of the pointed arch.

The arrangement of a Norman church,—the term Norman we use in its relative sense as applicable to the architecture of the eleventh and twelfth centuries,—was simple, compared to the manner in which those subsequently built were furnished. This was the era of the original foundation of most of the monastic institutions and churches, not so much of minor additions; we consequently find no detached chantry chapels of this age, annexed indeed to, but forming no part of the plan of the original structure. The body of the church appears to have contained originally, with the exception of the font, of which there are numerous fine specimens, no other furniture than a stone bench raised against the wall, and very often not even that. In the chancel a greater display was exhibited, arcades or rows of arches frequently graced the sides, and beneath these we sometimes meet with stone benches, similar to those which surround the interiors of the chapter houses of our cathedrals. We have seldom met with the triple sedilia or stone seats for the officiating priest, deacon, and subdeacon, disposed in the wall on the south of the altar of earlier date than the thirteenth century; Norman piscinæ, or the water drains, appendages to the altar, are equally as rare, and Norman stoups even more so; the latter as fixtures at the entrance, either internally or externally, were never general, a moveable vessel or bason of metal being in most cases used for the consecrated water placed at the church door. We do not find any vestiges of Ambries, or Holy Sepulchres for the rites at Easter, or of pulpits of the Norman era. Wooden screen work of so early a date we can hardly expect to meet with; and though we know that lattice work was used as a division between the chancel and nave so early as the fourth century, and thus the name of the former was derived, we are inclined to think that in this country up to the thirteenth century, and in most instances even to a much later period, a veil or curtain extending across the chancel arch served for a division.

We first notice in the thirteenth century the very general introduction into the English churches of the piscinæ, the sedilia or seats in the south wall of the chancel near the altar, and the arch in the north wall of the chancel, under which the "Holy Sepulchre," generally a moveable structure of wood, was set up at Easter. Almost all of these appendages, and they are very numerous, especially the piscinæ, of which there were often several in a church, one or two being attached to every altar, are of the thirteenth or two following centuries. We perceive likewise the gradual introduction in this age of screen work between the nave and chancel, some few traces of which are yet to be met with; there are also some remains of fresco wall paintings of this era, in which the assassination of Archbishop Becket was a favorite subject; an early representation of his death occurs on the wall of Preston church, Sussex. Though we have perhaps no existing remains of seats of this period, other than those of stone in the chancel, our churches were not entirely devoid of them, as appears by a synod held at Exeter, A. D. 1287, in which they are noticed on account of some disputes which had taken place respecting them. The fonts of this age are distinguished by the architectonic features they bear, and are not covered as in a former age with sculpture in bas relief.

From the Utica Gospel Messenger.

CONSECRATION OF BISHOP DELANCEY.

We shall not attempt to convey to our readers, in our own language, an idea of the solemn interest, the lively emotion and Christian joy, which seemed to fill all hearts on this occasion. Having now witnessed the consecration of *twelve* bishops, and been present at many scenes of thrilling concern in connection with the Church, we need only say, that in the experience of nearly forty years, we have never seen so much chastened, yet warm, so much exalted, yet simple emotion, as on this meeting of the Convention of our new diocese. Never have we seen so many demonstrations of devotional feeling blended with warm personal friendship.

We shall proceed to give a simple history of the transactions of this season of gladness—a season in which we are persuaded that the Great Head of the Church was with us by his Spirit, of a truth. When we have laid the whole before our readers, we may ask those who were present, if it may not be truly said, as by the two disciples on their way to Emmaus—"Did not our hearts burn within us?" In the language of an elderly lady of much observation, "We never saw so many men in tears on any similar occasion." And, to adopt the sentiment of more than one of the Right Reverend Prelates present, "the fountains of the heart were broken up and they flowed out through the eyes." We need say no more on this point, and proceed to give our details, as far as time and space are allowed us.

We arrived at Auburn before noon on Tuesday the 7th. Efforts were in progress preparatory to the occasion, and it was evident that every exertion would be made to do it justice. There was a manifest desire and intention to make all proper arrangements for the accommodation of the Bishops and Clergy, and we believe much was done for the comfort of many others, for there were numbers not members of the Convention, who came together to witness the solemnities of this delightful season to all warm-hearted Churchmen. As an important court was in session, the village was exceedingly crowded. As for ourselves, we were at home in the parish where our labors had been given through many years, and it was to us a peculiarly interesting office to assist the worthy rector of St. Peter's Church, whose health had been somewhat impaired by the winter duties of his charge.

On the evening of this day there was service and a sermon by the Rev. B. O. Peers, one of the editors of the Journal of Education. Prayers were read by the Rev. Mr. Metcalf, assisted in the lessons by the Rev. Mr. Meacham. It was not in our power, from the pressure of certain other duties, to hear this discourse, and therefore we can say nothing more of it than that it evinced to others the abundant qualification of the preacher to carry onward the system to which he is giving his time and talents. Of the latter he has given abundant proof in his book on American Education.

During this evening the arrivals were numerous, and among them the acting Bishop, and his Rt. Rev. brother, of Pennsylvania; not only brother in the Episcopate, but in venerated parentage. The bishop elect, and a part of his family arrived at the same time.

Wednesday.—The Convention came together at ten o'clock, A. M., and was opened by a sermon from the Rt. Rev. H. U. Onderdonk. The Rev. B. Judd, D. D. read the Morning Prayer, assisted by the Rev. A. C. Treadway, who read the lessons.

Immediately after the sermon the roll of the Convention was called by the Rev. P. A. Proal, the Secretary, the acting bishop of the diocese being in the chair.

During these services the venerable Bishop Griswold, and the bishop of New Jersey arrived, with some others, and were provided with private accommodations.

In the afternoon the Convention came together at three o'clock, and proceeded to business; little was called for except that connected with the consecration of Bishop Delancey. Among the incidents of lively emotion we must notice the entrance of the presiding bishop. Our late diocesan, who still occupied the chair, rose and announced the approach of the venerable Bishop Griswold. The whole Convention rose, and stood till he was seated in the

chancel. This was the unpremeditated expression of affectionate and respectful regard to the head of our American Episcopacy; and all present seemed to yield to the conviction of its propriety.

The chief business of the afternoon was the organization of the Convention, and the appointment of committees. Bishop B. T. Onderdonk delivered his address to the Convention, communicating the canonical notices of his official acts, as the acting bishop of Western New York, since the Primary Convention.

[Bishop Onderdonk's address was not received when our paper went to press.]

On this address a committee was appointed, of whom the Rev. Dr. Shelton was chairman. Another committee, of which the Rev. P. A. Proal was chairman, was appointed to take leave of Bishop Onderdonk on his retirement from the chair.

A committee was then appointed to wait on Dr. Delancey, after his consecration, and introduce him to the chair, as president of the Convention. Of this committee, the Rev. Dr. Rudd was the chairman, and he was requested to address the bishop on this occasion.

In the evening of this day, the bishop of New Jersey preached, when the Rev. ——— read prayers, assisted by the Rev. Mr. Cressey, who read the lessons.

Thursday, May 9th—Festival of the Ascension.—The morning of this festival opened brightly, and the throngs in the streets and places of public resort for comfort, showed that an interesting and solemn scene was anticipated. Morning prayers were read by the Rev. Lucius Smith, assisted in the lessons, which were read by the Rev. George Upfold, D. D. of Pittsburgh, Pennsylvania.

There was great propriety in this appointment, in the estimation of all those who knew that Dr. Upfold was not only a warm personal friend through many years, of the bishop to be consecrated, but that he was in affection closely connected with this diocese, having been a presbyter of it, and associated with many of us in transactions of lively interest and great importance.

The consecration sermon was preached by the Rt. Rev. B. T. Onderdonk. The consecration service then proceeded—the venerable presiding bishop acting as the consecrator, assisted by the other bishops present. The candidate was presented by Bishops B. T. Onderdonk and Doane. The Bishop of Pennsylvania read the Epistle, Bishop Doane the Gospel. The canonical documents were read in the following order:

The testimonial of the Convention by the Rev. P. A. Proal, the secretary.

The testimonials of the several standing committees by the Rev. Wm. Lucas.

The consent of the bishops by the Rev. Dr. Rudd.

The Rev. A. P. Prevost, and the Rev. P. P. Irving attended the bishop elect, and assisted him in putting on the Episcopal robes.

The holy communion was administered by the presiding bishop, the bishop of New York taking the chief portion of the service, in consideration of the fact, that this was actually a Convention communion, and it was known that Bishop Griswold wished to be relieved as much as could reasonably be, from all exertion, owing to his feebleness of voice, and other infirmities. There were about 300 communicants who partook of the emblems of the body and blood of their blessed Master. It was particularly interesting to see these and many others after the services closed, going up to the chancel, and greeting the bishop appointed over us. It must have been, we are sure it was, most gratifying to him to take their hands, and to see, as he did, the evident cordiality of those who hailed him as their spiritual father. We thank God, through Christ, for the demonstrations of this hour.

The services, which commenced at ten o'clock, closed at two, when the Convention adjourned till four o'clock, P. M.

At the hour appointed the Convention came together, and the church was again full. It was indeed an afternoon to be long remembered. The Rev. Dr. Shelton from the committee on the subject, read the following report:

Your committee, appointed upon that portion of Bishop Onderdonk's address which related to his separation from this portion of his original diocese, beg leave to report—That they have listened, in common with all of this Convention, with much emotion to the expressions of regard and affection with which we have been addressed by our late bishop, and we feel, that, to express our sense of the obligation we rest under to him, is our privilege and high gratification.

It is now more than eight years since the relation has subsisted which is now dissolved: a relation (considered in its sacredness,) one of the highest that can exist among men; a relation, in the discharge of which there has been from the beginning an uniform effort to render it deeply efficacious to all with whom it has existed. *How* the duties of this high relationship have been discharged, let the great and steadily increasing prosperity of the Church,—let the deep attachments which have been every where formed,—and the profound emotion *now* felt, be the *tests!* They are all that can be offered, until that dread period shall come when the secrets of all hearts shall be disclosed. We part with him, who has so long, so ably, and so affectionately, ruled over us in the Lord, with those emotions which naturally spring up, when the strongest sensibilities of our hearts are awakened. But in doing so, we beg leave to say, that we are not filled with regret *merely;* our hopes are awakened, our love to the Church is excited to renewed ardor, and our zeal for her continued prosperity is re-enkindled.

We behold in the great cause for this separation an evidence, not merely of the prosperity of the Church, but also of the facility, and harmony with which that divine authority resting in the Church makes itself known and felt. It adapts itself to all the changing circumstances of life; and is not better fitted to be in being under the sway of regal authority, than in an elective government. It is not influenced by climate, by civilization, or by the changing circumstances of the world. It is pre-eminently adapted to the ever-varying condition of humanity. The observation of this is well calculated to increase our faith, in the perpetuity of that system of Church government under which we live, and which we believe had its origin from the Divine founder of our religion, and has had its being as now exercised, in all the ages of Christendom. Cherishing this belief, your committee cannot refrain, upon this occasion, while this Convention takes the precedence in the formation of a new diocese, in the peculiar manner in which this is done, from looking onward into that time which yet is future, when *all* the bishoprics in this vast country shall be doubled, and again divided, and subdivided. Truth, which is always mighty, *will prevail.* From this beginning, there cannot but be indulged the expectation, that steady perseverance, enlightened zeal, and sound learning, with God's blessing, will render this Church the most numerous, (and surely it should be,) the most pure of any Church.

Standing as it does, dissevered from all other bodies, unaided, as unbiassed by the State, there is presented the spectacle, (so interesting to all beholders) of a Church—relying upon her own energies (under God) trusting in Him—looking up to the Divine Head for counsel—to the written word for direction—following the primitive model, and believing in that word of promise, that the gates of hell shall never prevail against her.

Under the influence of these opinions and anticipations (cherishing grateful emotions for those who under God have brought us this prosperity,) in the name of the Convention, the committee tender to our late bishop the sincerest prayers for the prosperity and happiness of his future being.

In all his vicissitudes, as well as prosperous seasons, he will ever find in the confidence, and respect, and attachment, of this new diocese, that reliance, which will, (in some degree,) sustain him in his adversity, and cheer him in his prosperity.

The Rev. Mr. Proal then delivered his address as follows:

Right Reverend Father in God,—The solemnities of this day awaken mingled emotions. The gratitude and joy inspired by the completion of our ecclesiastical organization are tempered with sorrow. The transaction which enables us to greet, with so cordial a welcome, the Right Reverend Prelate who is, henceforth, to be over us in the Lord,—our chief pastor,—is saddened by the painful association that it separates us officially from yourself, who have so long watched over us with parental solicitude and fidelity,—our father in God.

We are persuaded that you know us too well, and have received too many tokens of our love and reverence, not to believe, that, while we cannot but "rejoice with joy unspeakable" at the prosperity of our beloved Zion which has rendered this measure necessary,—our hearts are deeply affected at the severance it occasions of the most sacred ties; "sorrowing most of all," that we are "no more" to enjoy your pastoral oversight.

In surrendering so large a portion of your charge, painful as may be the separation, you carry with you, not only the kindest regards of the diocese, but the conviction of your own judgment that its prosperous and elevated condition, which rendered the division necessary, has, under God, grown out of the sound evangelical principles, and the judicious policy, which, with an elevation of character, and a purity of motive, worthy of all praise, you have so firmly, and yet so mildly carried out. It is these which have made the Church in New York the pride and admiration of Churchmen every where.

The surest test of any principles and policy must be found in their practical results. In the present instance those which have characterized your Episcopate, (as they did that of your lamented predecessor) have led, what now constitute the *two* dioceses in the State of New York, by the Divine blessing, successfully and happily through, perhaps, the most trying period of our history. The whole discussion relating to the division was conducted with sentiments of personal love towards yourself, and of union with each other. No stronger illustration of this fact can be needed than the *unanimous* vote of the Primary Convention, expressing the fullest confidence in you, in the rectitude of your principles,—in the purity of your motives,—and in the elevation of your benevolent character;" and testifying not only to the kindliness and cheerfulness of your demeanor, but also to "the soundness of your principles and the correctness of your proceedings, whether within the limits of your own diocese, or in the concerns of the Church at large." It is to these likewise, under the Divine guidance, that we may trace the singular harmony with which the Right Reverend Father in God, who succeeds you in this portion of your late charge, was elected to the sacred office with which he has this day been invested. It is well known that this election was not the result of individual private affection, for the distinguished subject of it was not personally known to the larger portion of the diocese: it was not produced by official influence on your part, for all stand ready to bear witness to the magnanimity with which you desired the diocese to exercise a free and unbiassed choice: nor did it proceed from the compromise of conflicting parties; for happily no such parties exist with us. We have cause for devout gratitude to the great Head of the Church, that a more united ecclesiastical body than the Diocese of Western New York is nowhere to be found. This election, then, was made in the strength of the diocese from the fulness of its attachment to the distinctive principles and policy of the Church, and the well-known zeal of that honored individual for those principles and that policy, and the wise and moderate firmness with which he uniformly maintained them. These considerations merged individual preference in the great bonds of peace and unity. With such results before us, as the stirring evidences of the pre-eminent wisdom of the evangelical principles which have characterized your Episcopate, we may be permitted to congratulate each other upon their diffusion, and encourage one another to persevere unto the end in the cause of truth and order.

While, to your successor in the Episcopate will be tendered by abler hands the filial obedience and love of a united and happy diocese, we bear the grateful commission of assuring you, Right Reverend Father, its continued confidence, and sincere attachment to yourself personally. The committee would imperfectly discharge its duty, and inadequately represent the sentiments of this Convention, if they omitted to express to you, as your Episcopal jurisdiction closes, a most affectionate farewell.

In the name of the Convention we tender to you, Right Reverend Sir, an assurance of the undiminished confidence and affection of the Diocese of Western New York. We reciprocate with unrestrained cordiality the kindness and tenderness manifested, both in the sentiments and delivery of your discourse this morning; and we shall ever remember with inexpressible love and reverence, the dignified and affectionate manner in which you have discharged the duties of your Episcopate amongst us.

Your unwearied and extensive labors—the piety and urbanity—the fidelity and dignity of your deportment in your arduous and holy trust have commanded the admiration of the diocese; have imposed on it weighty obligations; and, in the hearts of many of us, these considerations will mingle with the recollection of a long-standing, unbroken, and warm personal friendship. In taking leave of us, therefore, you bear with you our devout prayers for the continuance of your health, happiness, and usefulness; and an earnest desire that this diocese, once a large portion of your charge, may still live in your affection, and still enjoy the benefit of your prayers.

Yes, Right Reverend Sir, may we not cherish the hope, that while we are permitted to participate in the services of the Church militant on earth, we shall enjoy the pleasure and advantage of frequent intercourse: and, when the labors of the earthly sanctuary shall close in death, we may all meet in the Church triumphant in heaven, through the merits of our common Redeemer, where, throughout endless ages, there shall be only one indivisible diocese, of which Jesus Christ himself shall be the Bishop and Chief Shepherd, and to Him, as the Lamb of God who hath taken away our sins, and washed us in his own precious blood, shall be ascribed everlasting thanksgiving and praise!

Finally, Right Reverend Father in God, we bid you an affectionate farewell.

[Signed] Pierre Alexis Proal,
Lucius Smith,
T. H. Hubbard.

The committee for that purpose, consisting of Dr. Rudd, Rev. S. W. Beardsley, and Hon. J. Earle, jun., waited upon Bishop Delancey, and conducted him to the chair, from which Bishop Onderdonk then retired, and Dr. Rudd delivered the following address:

Rt. Reverend Father in God,—In the name and behalf of this Convention I offer you a hearty welcome and cordial reception as our diocesan, the president of this body, and spiritual guide and father.

The unanimity and concord which, by the gracious influence of the divine Spirit upon the hearts of his people, attended your election to the Episcopate of Western New York, of a knowledge of which you are already in possession, must have prepared your mind for this reception.

If in discharging the duty now required of me, I could do justice to the occasion, to the Right Reverend Prelates who honor us with their presence,—and gratify as highly as they honor,—if I could do justice to you and to this Convention, I would record this as the most interesting hour of my life. We see in it, as faith and hope impel us to believe, an evident token of good from the presence of the great Head of the Church. In his righteous wisdom—perhaps his displeasure at our carelessness and sin, he had seen fit to remove from us in the fulness of his usefulness and the vigor of his powerful intellect, that distinguished father in Israel whose monument adorns this sacred temple, and in whom you and he who now addresses you long saw a most kind counsellor and guide, a most endeared and tender friend.

Though resting from his labors, his works do follow him; for, to the correctness of his policy as a Churchman, his piety as a Christian—his solicitude for the salvation of souls—his ability as a defender of the faith in Christ—his soundness of discretion—his unwearied labors as an overseer of the flock—his affection for his clergy—his urbanity towards his laity, we owe, under God, the extension of our communion, the advancement of "evangelical truth and apostolic order," in this improving country. The same policy carried out with like characteristics by his successor in the Episcopate, and marked by no common proofs of Christian humility, zeal, and magnanimity, has brought us to the solemnities of this holy day, in which we find ourselves a completely organized and perfect diocese. The children of the one father have grown to manhood under the fidelity and wisdom of the other; and, though now to be separated from him,—still separated as children only, who, though dismissed from his immediate control, are dismissed with his blessing; and will not soon forget the love, the generosity, and care of a father.

In looking for one to be over us in the Lord, who would be like-minded towards us, with these beloved and venerated men, the Convention was guided, we verily thought and believed, by the Divine Spirit, to yourself.

It may be well here to remark, that, unknown as you were personally, to almost the whole Convention, this preference was not dictated by considerations apart from a strong conviction, that there was peculiar fitness in the choice. Your well-earned reputation and standing in the Church had inspired a high degree of confidence that those sound principles, under the operation of which the diocese had grown, and for which an ardent attachment was cherished, would be carried forward with steadiness and in the meekness of wisdom.

We have the utmost gratification in believing that the same all-gracious Being who has directed us will be ever with you for counsel and for strength, and through you over us for our good to edification.

And now, Right Reverend Father, will you and will this Convention allow me a few words expressive of my own peculiar interest in the solemn transactions of this day?

I am standing, Sir, on the very spot where for many years my ministrations in the sacred office were discharged, imperfectly indeed, through various scenes of joy and sorrow—sorrow, when our beautiful house was destroyed by the flames—and joy, when this new temple rose from the ashes. Though changed the edifice, the spot is identical with that on which the lamented Hobart stood when he uttered his last sermon—here it was that I saw him as he last laid his hands in holy confirmation, and from this spot I conducted him to that near upper room, where we watched him through those last ten days, of intense concern, which closed the labors of his blessed life on earth. What spot could have been more fitly chosen for your introduction to the same holy office?—what spot more full of admonition to myself—of more tender instruction to us all!

Again, dear Father, though brother once, most welcome to your sacred charge; and may he who "through the ages all along" has been with the Church of apostolic succession, so sanctify and bless us, that we "may surely perform and keep the vow and covenant betwixt us made;" whereof angels and men are this day witnesses; and may we "ever remain in perfect love and peace together, and live according to *his* laws," who hath appointed divers orders of ministers in his Church, "that in the world to come we may have life everlasting" through Jesus Christ our Lord.

To this address Bishop Delancey replied as follows:

My Brethren, the Clergy and Laity of the Convention,—Your election of me to the Episcopate of this diocese has this day been consummated in your presence, by the solemn act of consecration, which has separated me to the work of a chief shepherd over this portion of the flock of Christ. In taking my station among you in this new relation, permit me, in the first place, to give vent to the feelings of which my heart is full, for the cordial manner in which you have invited and received a comparative stranger to your regard and kindness. In the decisive preference of a majority, in the prompt concurrence of all, in your assembling to witness my consecration, and in the respectful and affectionate mode and language, in which, through your committee, you have now welcomed me to the diocese, and introduced me to the chair of the Convention, I cannot but perceive the influence of that fraternal feeling which is the offspring of the good Spirit, teaching Christian people to love and honor those who have the rule over them, and which assures me that I now behold a band of brothers clustering round to uphold my weakness and supply my inexperience, not by their counsels only, but by their fervent and unremitted intercessions at the throne of grace.

For all this kindness I can offer only the heartfelt expression of my thanks, with sincere and earnest prayers for heavenly blessings on you all. May God give me grace to verify your fond anticipations, by enabling me diligently and faithfully to discharge the duties of this high and sacred office.

It would be foreign to my feelings, on this occasion, not to express my own personal and hearty acknowledgments to the Right Rev. father, who, as the senior bishop of the Church in these United States, has invested me with the sacred commission, and has encountered for the purpose a lengthened journey at an advanced period of life. With the same sincerity I tender my thanks to the other Right Rev. prelates who have so kindly attended to unite in this solemn act. In my own behalf and in yours, I solicit their continued prayers for the brother now raised to their own rank in the Christian ministry, and for the important section of the vineyard where he is called to labor.

I regard myself as elected by the diocese, and now elevated to this office, not on any party, sectional, or personal grounds, but by a clear and united voice lifted in favor of those views and principles which have hitherto been so signally blessed among you, and to which your committee have referred.

I come among you, not to distract and divide, I trust, but to bind and rivet your affections in the cause of our common Master; to lead this flock, as other and abler shepherds have led them, in paths of unity, peace, and love; of ardent devotion to Christ, of unshaken attachment to his Church. Educated under the immediate eye of the revered prelate whose dying voice sounded from this spot, whose living strength was expended on this, as a favorite section of the state, whose most imperishable monument is in the hearts of all of us, I have imbibed from the Scriptures of truth, through him, the views of evangelical doctrine and Christian order with which you are all so familiar, and which seem to me after a trial of twenty years, to be fundamentally connected, not with the outward prosperity of the Church alone, but with the object which the Church is designed to promote, the glory of the living God, and the salvation of the immortal souls of men.

On terms of personal friendship and close intimacy with the Right Rev. brother who succeeded to his office, and whose success in carrying out his principles and policy is recorded with approbation on your journal, and evidenced in the very existence of this new and influential diocese; which, with the faithfulness of a pastor seeking only the good of his flock, and a magnanimity and piety commanding universal admiration, he has allowed to be dissevered from his charge, and erected into an independent fold. I may confidently look to him for such advice and aid as the mutual and interwoven interests and feelings of the two dioceses will exact, and as his experience, ability, and wisdom so well qualify him to impart.

Spending also, by far the greater portion of my ministerial life in the parish, almost in the family of another venerated man, long the object of love and regard throughout the Church in this country, I trust I have learnt from his example of Christian gentleness, patient energy, quiet diligence, and steady adherence, in all practical points, to the distinctive character and principles of the Church, that the temperate, uniform, unwavering maintenance of the great principles of gospel truth, and order, and holiness, through which the Church is blessed and man is saved, is the most effectual mode of retaining peace and harmony amongst ourselves, of securing the lasting respect of those that are without, and of advancing the permanent good of the Church of Christ.

Thus, I have but to tread in the steps of men venerated and beloved for the zeal, devotion, and energy with which they have upheld the cause of piety, truth, and order in the Church of God.

In studying to show myself approved unto God, it must be my effort, as it is my duty, to set before you distinctly, as occasion may serve and opportunity be given, the great object for which the Church exists, to promote the divine glory as the pillar of the truth, as the nurse of piety, as the true bond of union, and as the agent of moral, spiritual, and eternal good to men.

The advent of the Saviour was hailed by the angelic hosts as an event that would bring glory to God, and good will and peace to man. By his atonement on the cross he opened the door of heaven:—by his holy word he taught men how to find it,—and by the gift of his Spirit he imparts to all the power to enter it and be saved for ever.

To give continued efficacy to this gracious mediation in man's behalf upon the successive generations of mankind, until the divine purposes should be accomplished, he established the Gospel Church, with its ministry and sacraments, and imparted to it a power of perpetuity, blessing it with the promise of his unceasing presence to the end of time. The very institution of such a system by Christ himself is a sufficient proof of the wisdom of the appointment, and of its paramount claims upon our regard and attachment.

Had our Lord intended to leave his religion to make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of baptism and the Lord's supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his object. Nay, it is plain that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away, like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

If the existence of the Christian Church, then, be the result of wisdom,—even divine wisdom,—its preservation in the form and for the purposes for which it was instituted, must appear to us an unavoidable duty. We are neither to clog it with needless or hurtful appendages on the one hand, nor strip it of its powers, or prerogatives, or essential constituents on the other. Just in proportion as its members, whether in the high commission of the ministry or out of it, are steady, faithful, and honest in using this divinely-organized society for the purposes it was intended to subserve, will they fulfil their duty, promote the glory of God, and advance the salvation of themselves and others.

Let us regard the Church as the pillar and ground of the truth. In this view it is presented to us in Scripture. This is the character it has sustained in the world. Let us remember that a pillar is not to be preserved by attempts to overthrow it, nor a groundwork kept secure by undermining or sapping it.

The great doctrines inscribed on this pillar by Christ and his apostles, are ever to be maintained in purity and in distinctness. God,—supreme, eternal, one, subsisting in three persons, Father, Son, and Holy Ghost, co-equal, co-eternal. *The* Son, incarnate, crucified, a voluntary sacrifice for sin, risen to glory a present advocate with God,—our final judge. *The* Holy Ghost, a sanctifier and comforter, the great Paraclete, the only source of purity and strength to the soul of man. *Man;* rebellious, depraved, guilty, needed pardon, grace, and strength, destitute of all merit: helpless and hopeless without the mediation of Christ. Empowered through that mediation to repent, believe, and turn to God, invoked to do so at the peril of eternal wo,—called to the means of grace, and to the hopes of glory,—a probationer on earth,—subject to final judgment and eternal retribution in the world to come,—and commanded to be washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Faith, as verified by good works, is the sole medium through which the sinner is freely justified through the redemption that is in Christ Jesus, holiness, imparted by the Spirit, and displaying itself in the utter renunciation of vice, and the attempted practice of all Christian virtues and graces.

These great doctrines of the Cross, and all others based on the same divine word, constitute the inscription which God has graven upon the Church, the pillar and ground of the truth.

It is only through our unfaithfulness, neglect, and sins, that this sacred pillar, which thus rears its head to the skies, as the great beacon of truth and salvation in this world, can ever be mutilated or defaced by error, or crusted over with superstition and fanaticism.

Let us regard the Church as the nurse of piety, of piety in her ministers and in her members. This is a clear object for which she exists,—the end of her sacraments, instructions, and worship. Her doctrines are not to be esteemed by us as a mere frozen body of abstract and recondite truths. They are vivifying principles, penetrating to the very bone and marrow of human character. We uphold her to no good purpose for ourselves, however we may benefit others, unless we regard her as feeding us not only with the bread of truth, but with the manna of pure and unalloyed godliness. Could I be persuaded, my brethren, that in the doctrines, or usages, or institutions of the Church, there was any thing to send off the soul panting to be conformed to the divine image, away from that blessed object, to cast obstructions in the path of her elevation, to prevent her rising by holy meditation, or heart-uttered prayer, or fitting public devotions, or effective sacraments, to the very summit of Christian virtue, to *zeal* like that of Peter, or *love* like that of John, or *holiness* like that of Paul, or *patience* like that of Stephen—to the daily exhibition of the true portrait of the Christian disciple—"pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." I should not hesitate to repudiate it as a system hostile to one great design of the Gospel, and therefore never justly claiming its sanction, however ingenuity or argument might plead her value in other respects. But, is there any perverse tendency of this kind in the Church, or her institutions? Answer, ye pious and holy men who in her earliest ages, in days of persecution and martyrdom, sealed your testimony with your blood,—was there any deficiency of vital and purifying energy in her forms, or her ministry, or her sacraments, *then?* Answer ye, who in a nearer age, since the Reformation, have been nursed on her bosom, ye Hookers, and Taylors, and Seckers, and Hebers, and Roses, and Nelsons, and Hobarts, now reaping above the reward of faith and piety, did ye find your affections frozen, or your zeal hampered, or your aspirations for holiness checked, by the prayers, or services, or sacraments, or institutions of that Church, of which ye were on earth the ornaments and advocates? No, my brethren, there is nothing in the provisions or principles of the Church inimical to the healthiest and loftiest growth of religion in the heart of man; and the more we imbibe her true spirit, and employ her ample means of grace, the nearer shall we approach the character of those who have found pardon in the Cross which she holds up to sinful men, strength and purity in the grace which she urges them to seek, and an effectual Saviour in him, who is her avowed Head and Guide—the author and finisher of her faith.

The Church is to be regarded as a bond of union. By innumerable ligations she binds us to one another in unity, presenting to us "one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all!" The Church is a great society, union with which begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide-extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptized man from her fold, or her sacraments, or her institutions; but at the same time proclaiming with the temperate but decisive voice of truth, that, as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness of mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an object of vituperation and scorn, denounced as illiberal and bigoted, yet will she maintain an attitude of dignity, even in the view of enemies, so long as she consistently maintains the consistency of her pretensions.

Within this fold let the spirit of love and harmony actuate us all, each one aiming to set forth quietness, peace, and good-will, eradicating from the heart envy and jealousy, and pride, and whatever else may hinder us from godly union and concord. If there be one prayer that should go up to God with earnestness from every heart, winged by the desire for own comfort, for the respectability of the Church, and for her saving influence upon ourselves and others, it is that our Jerusalem, built as it is on the solid rock of gospel truth and order, may be as a city that is at unity in itself.

Finally, the Church is to be regarded as the agent and means of moral and spiritual good to men. She acts to this end either *directly* or *indirectly.* *Directly,* when by her ministers she proclaims the truths of salvation, dispenses the sacraments of grace, and upholds in a world of idolatry and sin the worship of the one true God, and his Son Jesus Christ; and also, when by her Convention she calls up her members to the work of contributing of their means and influence to advance her sacred objects and enterprises; and *indirectly,* when she accepts the voluntary offers of self-organized associations to promote her welfare, acting under her sanction, in accordance with her laws, and in subservience to her authority and wishes. It may be made a question whether direct or indirect action be the more expedient and useful in progressing her enterprises, but there can be no question that all action should be subservient to Church authority. Otherwise, irresponsible and independent bodies, under the specious plea of promoting her good, would soon grow up to the possession of an overshadowing power, subjecting not the ministry only, but the very Convention itself, to the very worst of all usurpations,—a spiritual tyranny. The history of the religious world for the last twenty years speaks in a voice of warning upon this point, so decided, and distinct, and solemn, that it would argue an extreme of folly, a presumptuous disregard of the lessons of experience, not to be guarded and fortified against so great a peril. With fearless intrepidity, almost with prophetic tongue, the lamented Hobart placed before the Church the danger to be apprehended from this source; and to the same effect were often heard in public the touching counsels of the wise and venerable patriarch so long the presiding bishop of the Church.

Such are some of the points of view in which we are to regard the Church the body of Christ, of which I have this day, in the providence of God, been appointed an officer; and of a part of which I see before me the constitutional representatives.

Introduced into this body as its presiding officer, I shall need from you, in duties so entirely new to me, no small amount of the patience and forbearance for which I confidently look to all, under the avowal of a sincere desire to act with the impartiality and courtesy appropriate to so responsible a station, and to the character of those over whom I am to preside.

In fulfilling the duties of the Episcopacy, I look to the endeared relations in which I shall stand to you, my clerical brethren, as a fountain of comfort, joy and satisfaction, which the heart only can appreciate. I trust you will ever find in me what you have enjoyed so richly in my predecessors, a faithful and sympathizing friend in your trials, an honest counsellor in your difficulties, and a zealous upholder of your hands and influence in the Church of Christ, fully confident that I shall need reciprocated sympathy, forbearance and aid, in the arduous position, which, by your voice, under the providence of God, I now occupy. I am no stranger to the perils and trials of the Christian ministry. It will become us all, as servants of the Lord Jesus Christ—as ministers in holy things, as charged with the everlasting salvation of men, as stewards that must give account—to keep our minds guided and braced to the work, by the sense of our responsibility, and to guard against the spirit of indolence, which is so apt to creep in on the professional mind. With the same diligence must we watch against the spirit of *formality* which our very intimacy with the deep things of religion, from the infirmity of our nature, sometimes endangers. Not less cautious must we be against the spirit of ostentation and parade which will poison alike the devotions of the desk and the instructions of the pulpit. Equal vigilance is required against the spirit of strife and envy, which stops up at once the channels of usefulness in the Christian vineyard,—against the spirit of fear, which suppresses the faithful enunciation of gospel truth, to meet the weak and wicked prejudices of men,—and against that rough and uncouth denunciatory tone and temper, which occasionally leads the ministers of Christ, forgetting that they are to "persuade men," and to "win souls," to proclaim "the terrors of the Lord," in a spirit wholly foreign to the meekness and gentleness of Him, whose predicted and verified characteristic was, that he should *not* break the bruised reed, nor *quench* the smoking flax! The great work of the ministry will exact the utmost energy of *mind and body,* that can be summoned to our aid. And the note of warning to be diligent comes to us already from the death-bed of the lamented brother, summoned, in faith and hope, to his account, in the very infancy of the diocese.* Men are to be called off from the vanities, and follies, and delusions of a corrupt world, on which they have set their hearts, by a faithful announcing of their eternal peril on the one hand, and of the gracious offers, promises and encouragements of the Gospel on the other. Christian people are to be urged to grow in grace and knowledge. The Church of Christ is to be upheld in her rightful claims on the regard and obedience of men. Sin is to be rebuked—impenitence warned—timid piety encouraged, and the mature and resolute godliness of the Christian professor to be fortified and confirmed by our counsels, admonitions, and efforts. May we, in all this, be ever found "making full proof" of our ministry, laboring shoulder to shoulder, as a band of brethren, good soldiers of Christ—instant in season and out of season, faithful unto death, that when the chief Shepherd shall appear, we may receive the crown of glory that fadeth not away.

Not less interesting, Messrs. of the laity, are the relations in which I am placed to you by the important office which I hold. To the minds of some, the introduction of lay influence into the government and legislation of the Church has given alarm. It has no terrors for me. I look to the sober judgment, the straightforward and common sense views of ecclesiastical matters, the talents, influence and wisdom of pious and considerate laymen, as under God, a chief means of rightful and advantageous legislation and guidance for the Church—as a safeguard against the occasional excitements to which the clerical mind is subject, and as a powerful auxiliary in extending and strengthening the entrenchments of the city of our God—the Zion of the holy One of Israel. It is not to be forgotten that the infant feebleness of many congregations now flourishing in maturity and vigor, was nursed by the persevering zeal of laymen, statedly reading to a faithful few, the prayers and praises of the liturgy.

But it is as auxiliary, not as paramount, that this influence is to be regarded, and has been hitherto so happily and advantageously applied to the cause of our Church. And it is, also, upon the character of the laity, for piety, prudence and wisdom, for zeal and devotion to the Church and cause of Christ, that this benefit reposes. Cordial friendship, prudent counsel, a forbearing judgment upon my inexperience, and the hearty welcome which respect for my office would prompt, not only the experience of my predecessors, but the proceedings and expressions of the Convention, force me confi-

* The Rev. Seth S. Rogers, who died on the day after the Primary Convention.

dently to anticipate from all portions of the diocese. Among you I must stand as a watchman on the topmost wall of Zion, on which you have aided to place me, not only to warn you against the perils of apathy, delay and sin, but to call you up to the manifestation of consistent Churchmanship—to remind you that without holiness no man shall see the LORD—to urge attendance at the courts of the LORD's house, and cheerful submission to his holy sacraments,—to caution you to bring up your children as the children of the Church, in the fear and nurture of the LORD—to excite in you a due sense of your responsibility to GOD, as vestrymen in your respective parishes, as members of this body, as deputies to the General Convention of the Church, or as in any way charged with ecclesiastical duties. Above all, it will be my duty to invoke your liberality and countenance to the various institutions and enterprises of the Church; and especially to appeal to you to supply a competent support to the clergy in their respective parishes, according to the express ordinance, that they who preach the Gospel should live of the Gospel. The erection of this portion of the state into a separate diocese has thrown it to a great degree on its own resources for Church objects. I have utterly mistaken the character and means, the energy and liberality of the diocese over which I am to preside, if it be not found adequate, with GOD's blessing, to the exigencies of this new position. Doubtless it will become us to meet them with resolute minds, with liberal hearts, and with open hands. The Church in this state has hitherto moved forward with gigantic strides, thrilling the hearts of Churchmen with joy, and extorting admiration from all sections of our Zion. With majestic dignity, and a calm and prudent piety above all praise, she has apportioned this her favorite daughter, and assigned her to a separate and independent household. What is it now that demands our united efforts, prayers and liberality? That the Church in this diocese may grow in holiness, zeal and numbers, exemplifying in her unity and peace the power of the Gospel combining the hearty and strenuous efforts of both clergy and laity in support of her distinctive principles and true interests, making daily inroads on the territories of sin and Satan, carrying forward the godlike design of enlightening and saving a benighted and perishing world, and commending herself to them that are without, for the soundness of her doctrines, the steadiness of her worship, the faithfulness of her ministry, and the exemplary characters and lives of all her members.

To this end let us unite our prayers and efforts, and may the GOD of all grace so accept the one, and bless the other, that we may be permitted to see our Jerusalem in prosperity, all our lives long.

With this expression of my views and feelings I enter upon the duties of this important station, confiding in the strength which cometh from above, and affectionately and earnestly imploring your daily prayers in my behalf.

THE CHURCHMAN.

SATURDAY, MAY 25, 1839.

BISHOP DELANCEY'S CONSECRATION.—A large portion of our paper is devoted to the account of the recent solemnities at Auburn, the whole of which not only possesses a present interest, but is worthy of preservation.

The Rev. C. W. Hackley, late President of Jefferson College, Mississippi, has removed his canonical residence to this diocese. We are sorry to learn that President Hackley was forced, much against his inclination, to abandon the South from considerations of health—having already experienced serious inconvenience from the debilitating effects of the climate. Mr. Hackley, we learn, left the institution with the regrets of all who were concerned in its success; the short time that he was connected with it having served to elicit the cordial respect of the community, not only for his amiable manners, but for his high qualifications for the place he was called to occupy. He however had the satisfaction of seeing the institution over which he presided go into operation under circumstances most favorable to the interests of learning and the Church. The Rev. A. Stephens, late Professor of Ancient Languages in the college, and formerly holding the same post in the University of Nashville, Tenn., has been chosen his successor. The attainments and experience of this gentleman insure the confidence and the most favorable expectations of all who know him. An able and well-organized faculty is assembled, the institution is richly endowed, and a large body of youth is rapidly collecting under its walls from Mississippi, Louisiana, and the neighboring states. This college is well worthy the patronage of such students from the northern states, as on account of health or from other causes may be led to reside in the South.

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—You are kind enough to say of me, "Grant him his premise that the words and their substance are not identical, and his conclusion is invulnerable." And in the case of the fourth commandment, you allow that it contains a "substance" "not identical" with the words; the words requiring the consecration of the seventh day; the "substance" being the consecration of one day in seven. This concedes all. Words *are* distinguishable from their meaning or substance. They may even contain two substances, or meanings, as in the oracle, *te posse vincere Romanos*, which, freely rendered, is, "that Alius you can beat." I have thus made out my "premise," and I thank you for your verdict upon my "conclusion."

Yours, finally, ALIUS.

We believe there is nothing in the above which may not safely be left to the sagacity of our readers, and have only to express regret that it was excluded from our columns last week.

TO CORRESPONDENTS.—"Decet," and "A Churchman," in our next.

THEOLOGICAL SEMINARY.—We had intended last week to call particular attention to the treasurer's acknowledgment. The contribution from Waccamaw parish amounted to $140, which together with thirty dollars sent by the rector a short time before, makes the sum of $170 contributed in one year by a country parish. If all our parishes were like minded the Seminary would speedily be relieved from its embarrassments.

PROFESSOR LEE'S PHYSIOLOGY FOR SCHOOLS.—We have before us a copy of the second edition of this work greatly enlarged, much of which has been entirely rewritten, many illustrative engravings added, and stereotyped. These improvements, *together with questions at the end of each chapter, cannot but render the work better adapted to the objects for which it was written.* This work contains the substance of a great number of larger volumes, and, in fact, most that is known on Physiology, with none of the speculations that encumber most works on this department of science. Dr. Lee has succeeded admirably in treating his subject in a manner to be easily comprehended by the student; and we hope to see the rising generation of both sexes made acquainted with their organization, and the laws which govern it. We believe that a general knowledge of Physiology is the best antidote to quackery and the surest guide to the preservation of health. R.

BAPTIST ADVOCATE.—This is the title of a paper recently established in this city, the mechanical execution of which is excellent, and which promises to be edited with ability.

SUMMARY.

The corner-stone of a new Episcopal church was laid in Selma, Alabama, on the 20th of March, by the rector, the Rev. Lucien B. Wright, on which occasion an appropriate address was delivered by the Rev. Mr. Mathews.

On Sunday, April 14, Mr. George Leeds, of the Andover Theological Seminary, was admitted to the Holy Order of Deacons, in Christ Church, Boston, by the Rt. Rev. Dr. Griswold.

The Rev. Samuel Hassard, late of St. Thomas' Church, Taunton, has been chosen rector of St. James' Church, Great Barrington, Mass.—*Banner of the Cross.*

Bishop Delancey's First Confirmation.—The bishop of this diocese spent Sunday, the 12th, at Geneva, and confirmed 31 persons in Trinity Church, preaching both morning and afternoon. Besides the rector of the parish, and the Rev. Dr. Hale, president of Geneva College, there were present of the clergy, the Rev. Dr. Shelton, the Rev. Lucius Smith, Rev. Geo. H. Norton, and the Rev. John B. Gallagher, the last of whom we were thankful to find able to be out after his late severe indisposition. We hope his congregation—St. Paul's Church, Syracuse—will be willing to allow him a long respite from his labors among them. Humanly speaking, we know not how to spare such young men from our ranks, but the grave must have them early if more caution is not observed both by themselves and their people.

On Monday evening the 13, the bishop preached to a large congregation in St. Paul's Church, Syracuse.—*Utica Gospel Messenger.*

On Wednesday morning, May 15th, Bishop Delancey preached in Trinity Church, Utica; the Rev. S. Wheaton, D. D. of Newport, read morning prayer, assisted by the Rev. N. B. Burgess, who read the lessons. And again in the evening of the same day he preached in the same church, when the Rev. P. A. Proal, the rector, read prayers, assisted by the Rev. H. L. Storrs, who read the lessons. We believe that the utmost gratification has attended these first services of our bishop, and that the expectations of all are more than met. This we regard as an earnest of that kind and cordial manner in which he will be received and sustained throughout the diocese. He will live in the growing affections of us all, and be borne on the prayers of all that he may have grace and strength for his holy work. He left Utica on the morning of the 16th for Philadelphia, and will remove his family to Geneva as soon as arrangements are made for their accommodation, which will be probably before the end of June.—*Ibid.*

Progress of Popery.—According to the Roman Directory and Register for 1839, there are in England, Wales, and Scotland, five hundred and thirteen popish chapels, besides other places where divine service is performed with more or less frequency. Of these, four hundred and forty-six are in England and Wales, and sixty-seven in Scotland. The largest number in any one county is in Lancashire, where they are estimated at ninety. Yorkshire contains fifty-two.

In the shire first mentioned the destitution of religious instruction is comparatively great, and this may account perhaps for the progress which the Romanists have made. Their success has had the effect of arousing the friends of the Church to increased exertions, and the Bishop of Chester in his late charge, stated, that in the most needy districts, the effective force of the clergy had recently more than doubled, a result which has in great measure been accomplished through the instrumentality of the Pastoral Aid Society.

There are also in England nine popish colleges, namely, St. Edmund's, Hertfordshire; St. Mary's, Staffordshire; St. Peter's, St. Paul's, and St. Gregory's, Somersetshire; Ushaw College, Durham; Stonyhurst, Lancashire; Ampleforth, Yorkshire; and German, Worcestershire. Scotland has only one, St. Mary's, Kincardineshire.

The number of convents is seventeen, and they are distributed as follows: London district, three; Midland, five; Northern, four; Western, four; Scotland, one.

The Romish clergy in the two countries amount to six hundred and ten; and of these five hundred and thirty-six reside in England, and seventy-four in Scotland.

The Church of Rome is employing every engine of proselytism with untiring industry, and her success in the propagation of her doctrines has been proportionally great. The ultra-protestantism of the day has favored and still favors her encroachments; every advantage which it yields is adroitly improved, every position which it abandons, is instantly taken possession of and skilfully fortified as a point from which an effective fire may be directed against others; and a lodgment has thus been made, from which the enemy can only be driven by a recurrence to the sound principles of the English Reformation.—*Banner of the Cross.*

Society for the Propagation of the Gospel in Foreign Parts.—At a meeting recently held in England in behalf of this venerable institution, the Bishop of Nova Scotia stated, that during the last thirteen years he had consecrated one hundred and three churches, and that twenty-five more would be ready for consecration as soon as he could visit them. "Three fourths of the expense of these buildings had been defrayed by the people; and in some instances the humble house of GOD had been completed with little extrinsic aid beyond a grant of £25 or £30 from the society. And yet in some of the places where these buildings have been thus erected, there is almost every year so great a want of food, that the people are in danger of perishing by famine, which has been averted repeatedly only by provisions from the public stores, sent to them with great difficulty, and sometimes with fearful risk of being too late for their relief."

The withdrawal by the government of the funds hitherto given for the support of the Church in the Canadas, and the increasing applications for assistance from every quarter, rendered it necessary for the directors of the society to make an extraordinary appeal to the public; and the evident reluctance with which they adopted this expedient, furnishes a striking contrast to the ostentation and publicity which characterize the proceedings of many of the benevolent institutions of our own country. The bishop "had no wish to conceal the fact that the pious and benevolent founders of the society shrunk from such appeals. They carried on their humble work almost in privacy, and were willing that their labors should attract little attention from the world. Nor did he wish it to be concealed that some of the best and most valuable of the present members, had difficulty in consenting to such appearance of display, as was perhaps inseparable from an appeal like the present. But while they desire to preserve the lowly, and retiring, and Christian spirit which characterized the founders and all their early movements, the time has arrived when the great and increasing calls upon the society from the extensive colonies in the several quarters of the globe, are such as cannot be answered, unless the hands of the society be greatly strengthened for the immense work which is before them."

The visit of the bishop to England in behalf of the society, has been productive of great good in awakening public attention to its claims, and the pressing wants of the Church in the colonies. The number of missionaries employed is about two hundred.—*Ibid.*

The building of new churches in England is proceeding very rapidly, and our readers, probably, have no notion of the extent to which the erection of these sacred edifices has been carried since 1827. In the diocese of Winchester within that period 56 have been built and consecrated; between 200 and 300 more have been enlarged; and 27 are now in progress. In the Diocese of London 57 have been consecrated by the present bishop, and arrangements have been made for the construction of 21 more. While he was Bishop of Chester, this prelate opened 27 in that see; and the present diocesan, in the last ten years, has consecrated 103 churches.—*Colonial Churchman.*

From the British Magazine.

The Incorporated Society for Promoting the building of churches and chapels has made a grant of 300*l.* in aid of the funds towards the erection of a new church at South Shields; R. Ingham, Esq. has given an additional subscription of 25*l.* towards the same object; and Mrs. Woodcock, of Cheltenham, has subscribed 10*l.*

Newcastle Journal.

At a meeting held at Guildhall, Bristol, on 28th February, with a view to the formation of a society, for the organization of a system of national education in connexion with the Established Church, the Lord Bishop of the diocese presided, and was supported by a very large company. After several appropriate addresses had been delivered, the Lord Bishop of the diocese was appointed President of the Society; the Dean and Chapter of Bristol, together with the Archdeacon and Chancellor of the diocese, and the several Rural Deans, Vice-Presidents; to be assisted by a board, formed of the clergy and laity, amongst whom are the names of the Lord High Steward of Bristol, the Lord Lieutenant of Bristol, Sir Charles Wetherell, Recorder of Bristol, the Earl Bathurst, the Earl of Suffolk, P. W. S. Miles, Esq. M. P., Joseph Neeld, Esq. M. P., John Neeld, Esq. M. P., R. B. Hale, Esq. M. P., W. C. Master, Esq. M. P., P. J. Miles, Esq. T. Daniel, Esq. Henry Bush, Esq. Edward Sampson, Esq. Joseph Cookson, Esq. and numerous others, in conjunction with a large body of the clergy.

Bristol Journal.

Education in the County of Lincoln.—We have good authority for stating that the parochial returns received, showing the amount and description of education in every parish throughout the county, indicate an immense majority of children educated strictly on church principles over those receiving instruction in schools conducted by sectarians of every denomination; the number educated on church principles being 302,321—on sectarian principles, 6629.

Lincoln Standard.

The dean and chapter of Lincoln have purchased the lease of the old workhouse in Lincoln, which they are about to repair and make into a diocesan school; this fact has given great offence to the dissenters and Unitarians of the city and neighborhood, who inveigh against teaching children the Church Catechism.—*Lincoln Chronicle.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county*. Wednesday, 29, Port Jackson, *Montgomery county*. Friday, 31, *Schenectady*.

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county*. 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York*. Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County*.

Third Sunday after Trinity, June 16, Factoryville, *Richmond county*.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county*. Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county*. Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county*. 28, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county*. Thursday, 22, Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Wednesday, 4, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 8, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Otsego County.—Tuesday, May 14, confirmed three in St. Luke's Church, Monticello.

It is briefly mentioned with regard to the Church, that the increase in all its schools between the years 1831 and 1837 appears to be, Sunday and daily schools, 2979, with 60,531 scholars, and 631 Sunday schools, with 35,517 scholars; and that the total of schools and scholars was as follows, viz. in 12,391 towns, parishes, villages, and hamlets, which possessed schools of some description, there were—Sunday and daily schools, 10,162; Sunday schools, 6068; infant schools, 704; total, 16,924. Sunday and daily schools with scholars, 514,450; Sunday schools, ditto, 439,280; infant schools, ditto, 43,730; total, 996,460. Total places, 12,391, with schools, 16,924, and scholars, 996,460; to which are to be added the union workhouse schools, and those in course of establishment by aid of the parliamentary grant.—*Bristol Paper.*

The national schools in the Diocese of Bath and Wells have been ordered to change their names to that of "School of the National Society for educating the children of the poor in the principles of the Church of England," and a series of books for the general instruction of the pupils, founded on the orders of the committee of education of the Diocesan School Society, have been decided upon.

Bath Gazette.

On March 6th a new church was opened at Parr, a short distance from St. Helen's. It is a handsome and commodious edifice, built by the subscriptions of benevolent Churchmen in the neighborhood.

Clerical Change.—The Rev. Wm. F. Halsey, has been compelled by ill health to resign his connexion with St. Philip's Church, Circleville, Ohio.

CALENDAR.

MAY.

26. TRINITY SUNDAY.

JUNE.

2. 1st Sunday after Trinity.
9. 2d Sunday after Trinity.
11. St. Barnabas.
16. 3d Sunday after Trinity.
23. 4th Sunday after Trinity.
24. St. John the Baptist.
29. St. Peter.
30. 5th Sunday after Trinity.

NOTICES.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary, will meet in St. John's Chapel in the city of New York, on Monday, the 24th day of June, at 5 o'clock, P. M. By Order.

May 25, 1839. HENRY ANTHON, Secretary.

☞ The Editors of the Church Periodicals, are respectfully requested to publish the above notice in their columns.

ST. MATTHEW'S FREE CHURCH.

This congregation will open their church in Mott street on Trinity Sunday, the 26th inst. for divine service. The Rev. Peter Williams, rector of St. Philip's Church, will preach the opening sermon in the morning. In the afternoon a sermon will be preached by the Rev. I. G. De Grasse, and a collection taken up for the benefit of the church.

May 25, 1839.

The Rev. Manton Eastburn, D D. will preach a quarterly sermon in the mission church of the Holy Evangelists in Vandewater street, on Sunday evening next, the 26th inst. when a collection will be taken up to aid the funds of the church. The friends of the City Mission Society and Episcopalians in general are respectfully invited to attend. Service to commence at half-past seven o'clock.

May 25, 1839.

The Rev. Lewis P. W. Balch has removed to No. 50 Great Jones street, near St. Bartholomew's Church.

May 25, 1839.

The corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church in the diocese of New Jersey, will hold its annual meeting in St. Mary's Church, Burlington, on Wednesday, the 29th inst. at 9 o'clock, A. M.

May 11, 1839. JOHN WARD, Secretary.

BOARD OF MISSIONS.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Trinity Church, in the city of New-Haven, on Wednesday, the 19th of June next, at 4 o'clock, P. M.

May 18, 1839. P. VAN PELT, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 15th inst. has received the following contributions, viz.

From Mr B, of Oriskany Falls, N Y, by the hands of the Rev Mr Carder, $1. From monthly offerings of Christ church, Trumbull, Conn, by the Rev D G Tomlinson, rector, for domestic missions, $10. One half of $20 remitted by J, Savannah, Ga. $10. From the monthly offerings of Grace church, Hamden, Conn, per Rev Henry Fitch, rector, for domestic missions, $10. By the hands of Mrs Gill, from the Ladies Bee Hive Society, of St John's church, New Milford, Conn, for domestic missions, $50. By the hands of the Rev Dr Croswell, rector, from the offerings of the church, parish of Trinity church, New Haven, Conn, $100, as follows: Sunday school children half yearly offerings for Bishop Kemper's mission, $41 34; special offerings for Bishop Kemper's mission, $5 75; for missions in Iowa, $2; for missions in Arkansas, $1; offerings of a little boy for domestic missions, $5; for domestic missions in general, $19 91; to aid in building a church at New Albany, Ind, $25, $100. From St Ann's church, Brooklyn, N Y, after a sermon preached by the domestic Secretary, December 9, 1838, $1023 87. From Sunday school No 2, of St Ann's church, Brooklyn, per C Congdon, superintendent, $25. Added by the same church, May 1st, $12 54. From the Sunday school of St Paul's church, Brooklyn, N Y, $5 18. By the hands of the Rev P A Proal, rector, collection in Trinity church, Utica, New York, for domestic missions, $26 12. Total receipts, $1273 71.

May 22, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by J, Savannah, $20, one half $10. Remitted by Rev Dr Tyng, legacy of a deceased member of the church of the Epiphany, Philadelphia, for the promotion of Christianity among the heathen, appropriated by him to the African mission, $300. Received from Rev John Claxton of St Andrew's and All Faith parishes, St Mary's county, Md, by Rev E Y Higbee, for African mission, $10. Received from the Savannah African Missionary Society for the Episcopal mission at Cape Palmas, per Mrs E A Stiles, Secretary, $100. Received from Rev Ferdinand Rogers, family offerings of St Paul's church, Brownville, Western New York, $6. Received from monthly offerings of Christ church Trumbull county, Rev D G Tomlinson, rector, for African mission, $1. Received from Sunday school No 1, of St Ann's church, Brooklyn, N Y, Mr F T Peet superintendent, for education of children in Athens, $136 83; from the same for general purposes, $4 50, $141 33. Received collection in St Paul's church, Brooklyn, N Y, after a sermon by the rector, Rev T S Brittan, $33 32. Received by the hands of Rev F J Goodwin, rector, from St George's Sunday school, Flushing, L I, for Africa, $2; for Crete, $2, $4. Received by the hands of Rev Dr Keith, from Rev Dr Savage of the African Mission, from a pupil in Alexandria, $5. Received by the hands of C N S Rowland, Esq, remitted by Rev Dr Whitehouse, rector of St Luke's church, Rochester, N Y, from Mr Lockwood, for China mission, $4. Total receipts, $614 65.

CHARLES J. ALDIS, Treasurer,
May 21, 1839. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums:—

From St Paul's church, Whitehall, Rev Palmer Dyer, $2. From S Flenwilling, Esq, donation, $5. From Miss Mary Beatty, a new annual subscriber, $1. From annual subscription, $1. Total, $9.

This society is steadily printing new Tracts, and needs more liberal aid than is at present afforded.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From St John's church, Johnson's settlement, $10, Trinity church, Hector, $2, and Trinity church, Geneva, $100, for missionary fund; from Zion church Fulton, $1 50 for education, and $2 for missionary fund; from Grace church, Baldwinsville, $1 20 for education, and $3 for missionary fund; St John's church, Vienna, $1 for missionary fund; Zion church, Onondaga Hill, $6 for education, and $10 for missionary fund; Apostolic church, Geddes, $1 84 for education, and $2 39 for missionary fund; Trinity church, Hunt's Hollow, $6 for education, and $14 for missionary fund; Zion church, Pierpont manor, $5 for education, and $10 for missionary fund; St Paul's church, Buffalo, $20 for education, and $50 for missionary fund; J Tallmage, $1 for education, and $1 for missionary fund; Miss C A Wilson, $1 for education, and $1 for missionary fund; the above making $249 93, received by the hands of W S Philpot, Esq, Treasurer Convention of Diocese of Western New York. From two ladies of Christ church, Balston Spa, by the hands of Rev D Babcock, $5 for missionary fund; from Pamela, B Phillips, by the hands of Rev John Brown, Newburgh, $5, for missionary fund; from St Paul's church, Whitehall, Rev Palmer Dyer, per T C Butler, $2 for education and missionary fund; from Grace church, N Y, Rev Dr Taylor, (a second contribution this year) $150 for missionary fund; from R C Steele, Esq, amount of collection at St Peter's church, Auburn, on the 9th inst. at the consecration of Bishop Delancey, $73 for education and missionary fund; from St Luke's church, Rochester, Rev H J Whitehouse, D D, annual donation $100 for education and missionary fund; from St Andrew's church, Walden, Orange county, Rev Henry W Sweetzer, collection, $5 56 for education, and $5 94 for missionary fund; from All Saints' church, N Y, Rev Benjamin I Haight, $86 12 collection for education fund. Total $682 55.

C. N. S. ROWLAND, Treasurer, 55 Water st.
May 22, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From St Paul's church, Whitehall, Rev Palmer Dyer, $2. From S Flenwilling, Esq, donation, $5. From annual subscribers, $4. Total, $11.

The funds of the Society are more than exhausted. Since the notice given of its wants for May being rising $600, *only forty-seven dollars and thirteen cents* have been contributed; will our clerical friends have the kindness to afford prompt help by collections in their churches?

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz: From Mr William Kirkham, warden of St Stephen's church, Philadelphia, the contribution of that church $60; from the Rev George Upfold, D D, and M D, rector of Trinity church, Pittsburgh, in the Diocese of Pennsylvania, the contribution of that church, $225; from the Rev F J Goodwin, rector of St George's church, Flushing, in the Diocese of New York, and an alumnu of the Seminary, the contribution of that church $40; from the Rev Palmer Dyer, by the hands of Mr T C Butler, the contribution of St Paul's church, Whitehall, in the Diocese of New York, $2; and from St Luke's church, Rochester, in the Diocese of Western New York, Rev H J Whitehouse, D D, rector, by the hands of Mr C N S Rowland, the collection in that church, $51 25.

WM. H. HARISON, Treasurer.
New York, May 22, 1839.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donations:—

From St Paul's church, Whitehall, Rev P Dyer, rector, $2. From St George's church, Flushing, Rev F J Goodwin rector, $13. Total, $15.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, May 22, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 23, from the following persons, viz.

Postmaster, Little Falls, N Y; Postmaster, Seneca Falls, N Y; Postmaster, Norwalk, Ohio; Rev R B Croes, New York; Joseph F Morss, Geneva, N Y; Postmaster, Albany, N Y; Rev Henry Aisquith, Annapolis, Md; J Tallmadge, Ballston, N Y; Rev S G Litton, La Grange, H Adams, Kingston, N Y; Rev W F Walker, Troy, N Y; Joseph Whetham, Philadelphia; N Capen, Boston, Mass; Charles Stimpson, Boston, Mass; Rev Isaac Swartz, Troy, N Y; Marsh, Capen, Lyon & Webb, Boston; A B Claxton & Co, Washington, D C; Rev R L Gouldsborough, Havre De Grace.

Packages forwarded by the Protestant Episcopal Press.

Rev W F Walker, Troy, 1 package, left on board steamboat Albany; Rev David Bigler, 1 package, left at Philadelphia office, pier No 2, North river; Rev R L Goldsborough, 1 package, left at Philadelphia office, pier No 2, North river; Rev Dr Muhlenberg, 1 package, left at steamboat office, for Flushing, L I.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 23, from the following persons, viz.

Miss M A Smith, Fredonia; Rev John Reed, D D, Poughkeepsie; Rev N E Cornwall, Southport; Thomas Latimer, Philadelphia, with remit; L N Gridley, Hudson; Hooker & Claxton, Philadelphia; Rev P A Proal, Utica, with remit; Rev S G Litton, La Grange, Tenn.

Packages forwarded by the Episc. S. S. Union, during the week ending May 23.

To Belknap and Hammersley, Hartford, Conn, 1 package, per steamer Cleopatra; to Thomas Latimer, Philadelphia, 1 package, per Union Line; to L N Gridley, Hudson, 1 package, per steamer Legislator.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York.

May 25, 1839. 3m.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esq'rs. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. HENRY ERBEN.

FOR SALE OR TO LET.—Pew No. 41, St. John's Chapel, pleasantly situated in the North Aisle, body of the Church. Inquire at 117 Pearl st. or of the Sexton.

May 25, 1839. 3t.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield." In 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.

May 18, 1839. tf.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. oov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

PANORAMAS OF JERUSALEM AND THEBES. These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

NEW BOOKS.—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-street; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839. tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.
Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.
Philadelphia.—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Sing-sing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

From the British Magazine.

PRACTICAL FAITH REGARDLESS OF THE THREATS OF COMING ADVERSITY.

CEASE ye, my fears, that night-long phantom dance!
Your shadowy crew is on my soul a load
Wearier than would be all the ills ye bode;
Calmly let me attend my doom's advance,
Nor any thought of what it may be grow
To cloud my being. So will I ever bear,
Strongly, all anguish, save alone—to fear;
In heaven-lit brightness every chance shall glow.

Oh! can it be? the future and the past
From one eternal spring of goodness flowing;
Shall I not taste life's joy unto the last?
Yes; I will ever trust in HIM, all knowing;
Nor drown the whisper that doth bid me home,
In dreams of evil that may never come.

From the British Magazine.

"BISHOP'S COLLEGE," NEAR CALCUTTA.

Mr. Editor,—Many of your readers will recollect that, nearly twenty years ago, the able and learned Bishop Middleton proposed to the venerable Society for the Propagation of the Gospel in Foreign Parts, as the best means of extending their operations to India, the establishment of an institution at Calcutta, which should be strictly collegiate in constitution, discipline, and character, primarily and chiefly for the education of Christian youth, European and native, with a view to their becoming qualified to preach to the heathen; next, for the producing accurate and authorized versions into the languages of the East of the Scriptures, the liturgy, and other holy books, for the instruction of the natives, diffusing such sacred knowledge, by means of schools, and teachers well educated for the purpose; so as to combine and consolidate, as far as possible, into one system, and to direct into one uniform course of sentiment and action, the various endeavors made in India to advance the Christian cause; and thirdly, for the reception of missionaries on their arrival from England, and to provide them with the necessary means of instruction in the native languages, previous to their entering on any active service; and by generally directing their views and energies, without loss of strength and time, to those pursuits and acquirements which should best conduce to their future usefulness.

The bishop's proposal was embraced and adopted by the Society for the Propagation of the Gospel; and, on being made generally known in England, was seconded by public munificence and private bounty. That society immediately placed at his disposal for the purpose the sum of five thousand pounds; and the sister-society for Promoting Christian Knowledge, the like amount. The Church Missionary Society to Africa and the East also contributed five thousand pounds, and afterwards an additional sum of two thousand, in aid of the maintenance of the institution. And the British and Foreign Bible Society likewise voted five thousand pounds in aid of scripture translations.

The foundation-stone of this college was laid by Bishop Middleton himself, after a solemn prayer for the divine blessing on his pious undertaking, before a large assemblage of the British residents, on the 15th of December, 1820; but it was not in the course of Providence that this great and exemplary prelate should behold the full accomplishment of his benevolent wishes, for he died, a victim to Bengal fever, on the 8th of July 1822, when but little progress had been made in the erection of the building. Early, however, in 1824, while still far from being completed, Principal Mill entered on a residence within its walls, and received a few students; at length, in January, 1826, when the senior and junior professors also became resident, the college came into full operation.

Before referring more particularly to the fact that the intentions, both of the bishop and the society, have been fully accomplished by the college, so far as they could be realized in so limited a period, it may not be uninteresting to your readers to notice briefly its localities. Five miles below Calcutta, on the opposite (and right) bank of that branch of the mighty Ganges which is commonly known among us as the *Hooghly* river, commences the government botanic garden, extending upwards along the banks of the river for more than a mile and commanding a magnificent reach of the Ganges, thence called "Garden Reach;" the left bank of which (on the same side with Calcutta) is studded with beautiful villa-palaces and plantations.

This exquisite demesne of three hundred and eighty acres, rich in all the finest species of the flower and fruit-bearing trees and plants of the tropics, with spacious walks and roads, abounding in every tasteful variety of scene, the whole created by the genius of Dr. Roxburgh, would be more suitably termed a highly-adorned park than a botanic garden. In the part of this garden nearest to Calcutta, an abortive attempt had been latterly made to naturalize the teak tree; for it attained but a small growth, and in place of supplying, as had been hoped, ship and house-building timber, formed merely an useless jungle. The Marquis of Hastings, then governor-general, granted (in council) twenty acres of the extreme end of this jungle to Bishop Middleton, for the site and grounds of his projected college; and upon it, when partially cleared, the foundations of the building were laid.

The elevation and plans of this beautiful Gothic structure were drawn under the bishop's direction, and remain a lasting monument of his elegant taste in collegiate architecture. It consists of three sides of a square of one hundred and fifty feet—one parallel, and two at right angles, to the stream of the Ganges; the fourth side of the square next to the river being left vacant, and the nearest end scarcely fifty yards from the river bank. As viewed from the river, the building parallel to it has to the left the college hall below, the college library above, a handsome tower and gate, resembling that of Trinity College, Cambridge, in the centre, and to the right the chapel, with buttress and pinnacle in a richly ornamented Gothic style. Whilst the two buildings in lines at right angles to the river course are in a plainer style for dwellings. And although before trial it had been thought that insufficient allowance for a very hot climate had been made in the rather English size and disposition of the apartments, yet from the skilfully chosen aspect of the college front, so that the south-east monsoon, cooled somewhat in passing the Ganges, (nearly a mile wide there) blew through the open windows from end to end, Bishop's College was found to be quite as habitable in the hottest months of the year as most of the British dwellings in or near to Calcutta. Bishop Middleton's original plan was solely for the accommodation of the three professors, foundation students, and missionaries. Accordingly when, in 1828, it was determined to open the college to general students also, the additional accommodation expected to be required was provided by the erection of another corps-de-logis to the left, corresponding in size, and as far as could be in elevation, with that comprising the hall, library, and chapel, with a similar tower in the centre, and, like it, parallel to the river; and adjoining thereto a third corps-de-logis, corresponding to the other two, at right angles to the river; thus forming a second three-sided court of one hundred and fifty feet square, and bringing the last mentioned building within twenty-five yards of the spacious *ghaut* (or flight of stone steps) which form the landing place from the river. The college, thus increased, affording ample accommodation for the principal, and two professors, and their families, for about twenty foundation and about fifty general students, and for several missionaries; and presenting to the eye, as seen from the river, apparently embosomed in groves of the palm, sissoo, mango, bignonia, almond, and teak, one of the most beautiful and picturesque scenes in the world. Such is the external appearance of Bishop's College; whilst the judgment manifested in the selection of its site is further exemplified by the undisturbed scholastic retirement which it affords to the professors and students, with the botanic garden adjoining, for a never-cloying pleasure ground to all the college inmates, and yet the whole within one hour's easy distance by boat and carriage from the far-famed city of palaces.

To the firm and energetic Middleton succeeded in the Episcopacy of Calcutta, A. D. 1823, the gentle and amiable Reginald Heber, who became as much attached to Bishop's College, and as deeply convinced of its promise of exceeding usefulness to the cause of Christianity in the East, as could almost have been its founder himself. Under the visitership of Bishop Heber, the college library accommodation for its books and manuscripts, and the college hall, were fitted up and completed. He designed and ordered the fittings for the college chapel (which up to this time exhibited only bare walls) during the last visit which he made to the college early in 1826. This collegiate chapel, with its original perfect proportions, fretted roof, its superb stained-glass eastern window, its brilliant organ, chequered marble floor, and carved teak-wood rails, seats, desks, and stalls, is exceeded by very few collegiate chapels in England, or in Europe.

The winning demeanor and merited popularity of this engaging prelate enabled him to gather considerable sums from public and private bounty for the college; and from this fund he assigned nearly two thousand pounds to the erection, about three hundred yards behind the college, of a house for the college press and its superintendent, sketching himself the elevation in character with that of the college; and this building forms accordingly a striking ornament to the college demesne, and a fine addition to the appearance of the whole buildings and grounds from the river. Bishop Heber obtained also from the governor-general, Earl Amherst, a further grant of sixteen acres from the botanic garden jungle; thus increasing the college demesne to thirty-six acres, and permitting the laying out of a spacious vegetable and fruit garden for the daily supply of the college tables. The college demesne has been gradually levelled, laid down in fine grass, planted, furnished with roads and walks, adorned with borders and beds of flowers, and altogether so highly and tastefully improved, that it is scarcely too much to state that what was at first a noxious jungle, has been converted into an earthly paradise. These beautiful grounds, together with the noble fabric of Bishop's College and its adjuncts, thus situated close to the margin of that great river, present indeed a scene of mingled magnificence and rural bloom and loveliness such as is hardly any where to be equalled, probably nowhere to be surpassed.

What the sagacious piety, therefore, the vigorous ability, and the masculine genius of Middleton had conceived, planned, and brought to bear in the mass, was happily completed and brought into active operation under the auspices of the fervent devotion, the elegant taste, and the graceful spirit of Heber. Wherein is especially to be included the body of, statutes for the government of this collegiate establishment, which were suggested and sketched by Bishop Middleton, confirmed and embodied by, and authenticated by the corporate seal of, the society, and brought into force in 1826 by Bishop Heber, statutes so wisely adapted to the objects in view, that to change will be to deteriorate them.

It is then to these two distinguished prelates, under Providence, that the Society for the Propagation of the Gospel, and through them the whole Christian world is indebted for the creation and completion of a religious institution which, by that society's able selection of its authorities, and their own presiding and fostering care, has been already enabled so much to promote, and is likely yet so much more powerfully to forward, the progress of the Gospel in Hindustan.

Notwithstanding many and unexpected difficulties, the blessing of GOD was upon the solid ground-work laid by Bishop Middleton. The superstructure raised thereupon was not to fail. The system of instruction and discipline he had prescribed for the education of the college students was steadily acted upon. The diocesan native schools he had established for elementary instruction to the Hindu and Mahommedan youth were perseveringly maintained. An effect, not yet noticed here, was gradually taking place; and since it can be marked from the period of that prelate's abode in Bengal, and cannot (it is believed) be traced beyond his arrival, the cause may consistently be added to the category of substantial benefits conferred upon India by the establishment of a British Episcopacy there: and this effect was the gradual overcoming and dissolution of some of the most powerful prejudices in the native mind; especially of their long-holden objections against receiving instruction from open declared missionaries, and their yet stronger prejudices against the introduction of the Gospel of CHRIST, in whole or in part, as the means for the moral education of their children. In a word, the seed which Middleton had sowed, and Heber had watered, was to bear a manifold increase.

The results of the Bishop's College course of education in sacred knowledge, Western learning, and Oriental literature, in mild discipline and ready obedience, upon a *materiel* certainly of the least plastic or encouraging, have been gratifying and successful beyond any hope of their instructers. The practical good effects from training their pupils for the management of native schools, and other labors of the Indian ministry, by a lengthened noviciate as catechists under the ordained missionaries, have surpassed any previous expectation.

It is not within the present limits to enter into the full details, though they can be readily furnished; but it may be truly asserted that the ordained missionaries and catechists, now occupied in the propagation of the Gospel in India, who have been educated wholly or in part at Bishop's College, form a body of clergymen and of candidates for holy orders, who, for sound acquirements in theology and general knowledge, for religious and moral demeanor, for personal manners, and for unwearying and active missionary usefulness, would do credit to any religious institution or college whatsoever. Over the missionaries sent from Europe they have the unspeakable advantages of an early acquaintance with the natives in their habits, customs, and peculiar prejudices—in a familiar knowledge of the native languages, and a consequent power of colloquial intercourse with them; and in being inured from early life to the modes of living, and to the changes and risks of, and best defences against, the trying climate of the tropical countries in which their field of labor is situated,—all to an extent that the adult European missionary arriving in India can scarcely be hoped to attain for several years, if indeed ever. Of one of the students, a more particular mention may be desirable, both as being the first of the converts from Hinduism who have received instruction in the college, and as being now removed by the inscrutable decree of his divine Master far beyond the influence of earthly judgment. Mohesh Chunder Ghose, born near Calcutta of respectable parents, was several years since admitted as a pupil of the government Hindu College, where he acquired a thorough knowledge of the English language, and (as common there) got rid entirely of the Hindu worship and idolatries without having any religion given him instead. But in this condition of infidelity, possessing great abilities and a powerful understanding, he read, and reasoned, and inquired sufficient to satisfy him of the truth of Christianity, and received the sacrament of baptism accordingly in one of the churches of Calcutta. He was admitted to Bishop's College in 1832, and, after completing his period of academical study in a most exemplary manner, was transferred to the duties of a catechist under one of the missionaries of the Church Missionary Society; and while his diligence and fidelity in that calling gave the best promise of future more eminent services to the Christian cause, and he was about to be submitted to the bishop as a well prepared candidate for admission to holy orders in our Church, an attack of illness, mainly occasioned by his unremitting efforts to prepare himself in every way for usefulness to his countrymen, suddenly brought him to a premature grave, in the autumn of 1837.

HOPE BEYOND THE GRAVE.

Which of us is ignorant of all the ordinary details which occupy the last sad lingering hours of the dying, and attend the bed of death? The fatal moment at length arrives; and then one last look, and the eye is fixed in darkness; one last word, and the mouth is closed for ever; one last sigh, of which it were vain to impede the passage, and all is over. Then comes that icy coldness, gradually seizing upon the limbs; that silent, stiff, and motionless insensibility, which bears not, whatever may be said, the most faint resemblance to the sleep of life; then the coffin and the shroud, the opened grave, and the earth again filled in as if there were nought below; all agitating occurrences, which cannot fail to impress, to awe, to terrify even the most thoughtless, and make him shudder at the idea, which arises, though but for a moment, to the mind—*there I shall one day lie!* Yet are all these but deceitful appearances. They are but the outward signs and visible consequences of death, which is in its real and actual import, quite another thing. Death is but a simple and tranquil change of existence, a separation which must take place; and though sad and heavy be the fall of *dust to dust*, light and joyful is the flight of *the spirit to* GOD *that gave it*. The last moment of this transitory life ushers in the first of the life eternal.—*Coquerel.*

WHO IS MY NEIGHBOR?

Who is my neighbor? This was a question which the most celebrated schools of antiquity, the most civilized nations, and the most pious individuals, had endeavored in vain to solve. Narrow indeed was the empire of charity before the preaching of Christianity; and the commandment to *love one another*, was, as CHRIST declared, a *new* one. *Who is my neighbor?* demanded the pharisaic lawyer: and JESUS replied to him by parable. At the first words he uttered, "A certain man went down from Jerusalem to Jericho," methinks I see the eyes of the attentive crowd fixed eagerly upon him; for the very scene of the narrative must have awakened the interest of all present. The road winding through desert tracts and mountain passes, was the dread of travellers; and had acquired, from the deeds of violence and bloodshed which had there been perpetrated, the name of *the bloody way*. In the simple and affecting story, there is no deficiency, no exaggeration. JESUS—and to this I would direct attention, as a most important feature in the parable—says nothing of the name, age, condition, country, or religion of the unfortunate traveller. Was he young or old, poor or rich, obscure or illustrious, simple or sage, invested with public functions, or moving in the private walks of life? Was he Greek or Roman, Barbarian, Scythian, Jew, Galilean, or Samaritan? Was he a privileged Israelite, or an idolatrous heathen? Of all this we know nothing; and learn only from the narrative, that he was *a man!* This was his name, his country, his profession, and his claim: he was a man; and this was sufficient.—*Ibid.*

From the Utica Gospel Messenger.

A Sermon occasioned by the death of the Rev. Alexander Crosby, A. M., and preached to the people of his late charge, in St. John's Church, Yonkers, on Sunday, March 10, 1839, by Robert William Harris, Rector of Grace Church, White Plains.

The early death of Mr. Crosby, in January, on the Island of St. Croix, whither he had gone for his health, has been noticed in the Messenger.

This discourse is a well-drawn tribute to the deceased, speaking the language of pious and instructive consolation, and evincing the ardor of a strong personal and Christian friendship. The following extract will be read with interest.

"Your deceased pastor, my hearers, did not rush to the altar, unprepared, to assume the solemn vows, which consecrated him unto the LORD, in this great work. He felt his insufficiency for these things, and, while he looked unto JESUS to strengthen him, he wisely availed himself of all the means within his reach; which, thanks be to GOD, are now extended by the Church, to all her candidates for the ministry, to qualify him, 'to serve GOD for the promotion of his glory and the edifying of his Church.' Having completed, with credit, his preparatory studies in that school of the prophets, our General Theological Seminary,—at once the pride and glory of the Church,—he was admitted, with two of his associates from the same institution, to holy orders, by the late Bishop Hobart, in the summer of 1826.

I have been thus particular, in mentioning his ordination from the remarkable circumstance, that, with their lamented bishop, these three clergymen, have been all called home, by the LORD of the vineyard. First, fell one* in the beginning of his strength, ere yet he had well proven his armor on the field, in his Master's service. His LORD came suddenly. In a few months, afterward, our spiritual father was summoned. Well clad in the panoply of righteousness, wielding the sword of the Spirit, and fighting manfully under the banner of the cross, he sank, consumed by his own zeal. Next,† a faithful servant, enfeebled by disease, contracted by his abundant labors, sought relief abroad, and obtained rest, but it was the rest of the desired grave. Your pastor hath, after an interval of less than three short years, trodden in the steps of that much-esteemed brother, and made his history his own.

Oh! how terrible are death's doings! How glorious the day when *death shall be cast into the bottomless pit*, and 'we, with the faithful who have departed hence in the LORD, shall have our perfect consummation and bliss both in body and soul!' LORD, make us worthy to obtain a part in that glorious resurrection."

* Rev. E. D. Griffin. Died 1830, aged twenty-six years.

† Rev. William L. Keese, died in the Island of Cuba, Feb. 19, 1836, in the thirty-second year of his age.

PATIENCE.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility; patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and improves the man; she is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age. Behold her appearance and her attire! her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence, her complexion and color that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a CROSS. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom, is the kingdom of peace.

Bishop Horne (from Tertullian.)

From the Colonial Churchman.

FATAL PRESUMPTION.

I found so much instruction and interest from the perusal of the following affecting narrative, that I feel persuaded that many of your readers will bid it welcome to your pages. The person who narrated it to the traveller, was himself a mournful witness of this sad tragedy: and added that anxious efforts to recover the bodies of the presumptuous Englishmen, proved abortive. Would that they had remembered the injunction—"Thou shalt not tempt the LORD, thy GOD!" H.

AN ACCOUNT OF TWO ENGLISHMEN WHO WERE SWALLOWED UP IN THE FALLS OF THE RHINE.

1. When I passed through *Lauffenburg*, I left my carriage and walked over the bridge in company with a man of that place, who, seeing me look with great attention at the Rhine foaming through the arches over a bed of rocks, said to me, pointing with his hand to a sharp angle—"There the two *English lords were swallowed up*." This was in fact the place where a few months ago, Lord M—— and Mr. B—— made so deplorable an end.

2. When one sees the rapid and deep course of the Rhine at this place, dashing its water through a narrow bed of rocks, presenting for three hundred yards acute and sharp winding angles, it is not easy to believe that so desperate at attempt would have been hazarded as that which cost those unfortunate young men their lives. They were travellers; the beauty of the country tempted them to stop for a few days at Lauffenburg. The novelty and danger of this unattempted navigation excited in them the wish to do what other people deemed impossible.

3. The moment their idea was known it was strongly opposed; and the opposition only served to confirm them in their purpose. They proceeded, however, with some caution. They first put an empty boat into the stream, and unfortunately for them, and incredible as it appeared to the spectators, who had crowded both sides of the Rhine to see this experiment, the boat went through undamaged. This success, achieved in the presence of five hundred people, was a spur to the foolish pride of the two young Englishmen, who thought that they could not now relinquish the scheme without being laughed at. A second boat was prepared, and the next morning appointed for the experiment.

4. Deputations were sent to them from the magistrates, who strongly remonstrated against the guilty madness of the enterprise, but without effect. Next came some of the clergy to warn them against perdition, and to prophesy certain death; their efforts were equally unsuccessful; and on the appointed morning they sallied forth, both dressed in white waistcoats without coats and slippers. They gave their money and watches to their servants; they knew therefore that there was a great chance of death.

Mr. B—— went to the boat with a heavy heart, and even said he would not go, and remonstrated with Lord M——; but his lordship jumped into the boat, and said he would go alone; on which poor Mr. B——, unwilling to leave his friend, went in after him. They pushed off. They had each a long pole, with which they hoped to keep the boat clear of the rocks. On both shores stood an overawed multitude, some crying, all vociferating entreaties to desist, and not rush into eternity.

6. It was now *too late*: no human strength could have stopped the boat, when once it had got into the rapid current. To the amazement of the trembling spectators, they went unhurt over the first breakers, and, rushing into the foaming torrent, evaded the first threatening angle. Life was then for a few seconds once more in their power. They might have jumped on the rocks, from which they were not more than three or four feet distant. The people on the shore screamed out to them to do it; instead of which, elated with this momentary success, they huzzaed, and waved their hats.

7. Alas! blind unfortunate youths! that salute was a last farewell to this world: they were just plunging into eternity. With the swiftness of an arrow they were carried to a tremendous vortex: their boat was instantly overset: they struggled for a short time against the roaring billows, swam even the space of two hundred yards on their backs, calling out for help and mercy. No help could be given—the multitude gazed on them as they passed, and saw them swallowed up—never to appear again!—*From the Journal of a traveller through Switzerland, in 1794.*

POMPEII.

Pompeii is not *a ruin*, that is, not a monument of crumbling and mouldering decay; it is only a forsaken city. That the inhabitants had time to fly and bear with them the greater part of their possessions, is sufficiently evident; but a few perished, and they are brought to our notice in a manner that renders their fate more impressive and affecting.

Here, in this villa, (his skeleton hands grasping coins, and jewels, and his coffer-key,) was found the perished master, stricken in his flight, and a slave behind him with silver and bronze vases: then fled the shrieking family below to a subterranean passage, and there they perished, slowly perhaps, seventeen of them, mistress and handmaids, and faithful servants.

Here is a sadder thing:—in a little circular-roofed seat by the way-side, a kind of traveller's resting-place, or a spot to which friends would walk, and sit chatting in the shade, here was found the skeleton of a woman, and an infant skeleton in her arms, (safely may the antiquarian write, a mother,) and two other children lay by her side; precious ornaments were found on all. Perhaps she waited for the lord she loved, or for her poor handmaid, or, perhaps, the car was to return and take her.

Here again, near a portico, was found some miser, flying with his heavy, strong-wrapped hoard; the guide tells you it was a priest of Isis; and here, in her temple, was found other skeletons of men, who staid to guard or worship her revered image; and, lastly, in a prison or guard-house were found skeletons fastened and secured in stocks!

However, my attempt to describe Pompeii comes not within the compass of my plan or ability. Here we follow the antiquarian with a silent and thankful attention. We are taken by him into the forum of ancient Romans, their temples, schools, theatres; led along their streets: introduced into their houses, and shown the distribution and use of their apartments, the laying out of their gardens; we see their baths, their places of feasting, and that of repose.

You stand before their shops, and put your hand on little counters of marble, one whereof has the stain of a goblet's bottom; and where you lean, hundreds of men have leaned in their times, to take a drink, perhaps of vinegar and water, a draught common among them, and most grateful to the thirsty. You walk along the raised footway, and mark, in the carriage-road, the worn wheel-track; you cross at the stepping stones, and think of the lifted toga; you stop at the open spots where streets meet and cross, and look for the damsels who came crowding with their urns to the convenient wells.

The bakehouse, the wine shop, and the cooks' shops, exactly similar in plan to those I have seen in Mocha and Djidda, with stoves and large vessels for boiling and preparing food, are all to be found in this silent city. You pass among the columns of many temples: you enter the hall of judgment, and walk up between its Corinthian columns, and look with suspicion on the raised tribunal, and think about imperial decrees; you go into the theatres, and then on, across a vineyard, to the noble amphitheatre, and ascending to the top, gaze out, and forget every thing but the bright beauty of the scenery; till, turning to descend, you see where the *civilized* Roman sat smiling while the Numidian lion tore the frame of his captive foe, perhaps the brave, the blue-eyed Dacian; or frowning upon his youngest son, who, at his first visit to the games, would look at times pale, and with an eye dimmed by a tear, but not degraded by allowing it to fall.

The sun declines; your coachman looks impatient; you get in, take off your hat to let the soft air come and calm you, and reclining back, with a full feeling of delighted satisfaction, are driving home.—*Scenes and Impressions in Egypt and Italy.*

FRUITS OF THE SPIRIT.

"The HOLY SPIRIT," says Nolan, "evinces his indwelling by inspiring us with kindness of nature, rectitude of conduct, and soundness of opinion; for 'the fruits of the SPIRIT are in all goodness, and righteousness, and truth.' The effects of his operation, the witness of his presence, are, consequently, a sound and enlightened mind; a mind directed by Christian principles, and imbued with Christian knowledge. It is of importance to observe, that it is not the strength nor the exquisiteness of our religious feelings, that declare them to be the work of grace, specially infused and immediately imparted. 'Joy' the most intense, and 'Hope' the most ecstatic, may arise in the mind, from the working of our animal spirits; and these emotions may lull the conscience by promising it some delusive good, and finally sink us into a state of undisturbed but fatal security. All those feelings, however, which seize the mind, in sudden and irregular impulses, are not merely suspicious, but spurious evidences of the Divine influence. The work of divine grace is, on the contrary, progressive, and gradually displays itself in the effects wrought in our nature and conduct. To have any security of its indwelling, we must have attended those ordinances by which we are anointed; which are the seals and pledges of the SPIRIT. To judge of its growth, we must commence by scrutinizing our actions. To an attendance on the means of grace, we must add prayer and supplication, sincere and unremitted obedience: then it is that we are assured, that 'the GOD of peace shall be with us:' then it is we are taught to believe that 'the peace of GOD which passeth all understanding, shall keep our hearts and minds through JESUS CHRIST.'"

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

POUGHKEEPSIE FEMALE ACADEMY. Miss CURTISS, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

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